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ON PRAYER.

IT has been said that prayer is the offering up of our desires to God. This definition is not sufficiently comprehensive; our desires must be offered to him according to the rule he has given us, or they cannot be acceptable to him. Few things have a closer connexion with our present happiness, or with our future felicity, than prayer to God: we should therefore endeavour to form the most correct view of its nature. Jesus Christ spake a parable to this end, that men ought always to pray, and not to faint; that is, that they should maintain a constant spirit of humble dependence on him—of desire of his favour—and of expectation of the good he has promised to them that seek him. This would be complying with the spirit of the precepts, *Pray without ceasing—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* The sacred writers use terms expressive of the ardour and earnestness of devotional minds; such as—*lifting up* the soul to God—*pouring out* the heart before him—*crying* to him with the voice—*asking, seeking, and knocking—wrestling* with God—*looking* to him—and *stirring up* the soul to take hold of him; with many

others of the like kind; all of which convey the idea of great ardour of spirit, and stand directly opposed to dull formality and cold indifference; feelings scarcely to be tolerated in any thing, but in prayer to God highly criminal.

They who crave the assistance of their fellow-mortals have always a plea by which to urge their requests; the loss of a leg or of an arm; their losses in trade, or at sea; their pinching hunger, or their pressing difficulties; and by these they hope to obtain the relief they seek. Thus it is with those who rightly call upon God; they have a special message at his throne. The kingdom of heaven suffereth violence, and the violent take it by force. They who having been the vilest transgressors, yet strive to enter in at the strait gate, and wrestle in prayer, and are in earnest about their souls, determined, at all adventures, to find admission into that holy place, will surely succeed; while the supine, the dilatory, and the lukewarm, will fall short of that felicity. The object of prayer is the one true and living God, Father, Son, and Holy Spirit; the three divine Persons in the Deity. In the scriptures they are addressed jointly—*The grace of our Lord Jesus Christ, and the love*

of God, and the fellowship of the Holy Ghost be with you. Sometimes the Father and the Son only are mentioned; *Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and stablish you in every good word and work.* The method used by christians in general, and which is quite in unison with the economy of redemption by Christ, is to address the Father, through the mediation of the Son, by the assistance of the Holy Spirit. Through him, that is, Christ, we both, Jews and Gentiles, have access by one Spirit unto the Father. He who thus prays, honours Jesus Christ and the Holy Spirit as he does the Father; yet, as the divine persons are separately addressed in the sacred volume, we may pray to each of them without being justly chargeable with idolatry. The manner of the divine existence is perhaps the most mysterious doctrine of revelation; and it becomes us not to attempt to explore infinity, or by searching to find out God; but to contemplate his adorable majesty with modesty, humility, and reverence. The comprehension of unity and plurality in the divine essence infinitely exceeds our powers.

In our approaches to God, we should recollect that he never hears us for our much speaking. We may not at all times be able to express what we feel, but we should be careful not to express more than we feel. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.* Long prayers are hardly ever so acceptable as short ones; if the language made use of is simple,

clear, and comprehensive, the shorter the better.

Prayer is the offering up of our desires to God. Prayer without desire, is like an altar without a sacrifice; Lord, said David, *thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine ear to hear.*

The Pharisee went up into the temple to pray, but he stood by himself, at a distance from others, as though he were afraid he should be polluted by them. He affected to give glory to God, but what he said was a vain boast of self-righteousness. The publican, standing afar off, overwhelmed with shame and self-abhorrence at the recollection of his offences against God, would not lift up so much as his eyes unto heaven, but smote upon his breast and said, *God be merciful to me a sinner.* In these two characters we see the vast difference both of views and of feelings which exist among those who profess to call upon God, and by them we are taught the necessity of humility before him, and that our chief errand, when we draw nigh unto him, should be to present our ardent desires for spiritual and eternal blessings. *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.* Prayer is one of the means which keep alive the souls of christians; it strengthens and inflames those sparks of heavenly fire which God has placed in their bosoms, and which frequently appear ready to expire. It has an influence on their temper and conduct, and is essential to their peace. It increases in them the fruits of the Spirit, and reminds them of their subjection to the Father of mercies. As to

converse with the world has a tendency to make them worldly; so to converse with God tends to make them holy. Moses thus derived a glory which shone upon his countenance, and thus christians obtain views of the glory of God, as it shines in his Son, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

To neglect prayer is to deprive ourselves of the means of serving God here, and of the foretaste of that communion which is the highest happiness of glorified spirits. It is not only a condition of our receiving good from God in this life, but the very means of putting us into the possession of that good. The fervent, effectual, or *inwrought* prayer of a righteous man availeth much. It moves the heart of Him to whom all creatures in heaven, earth, and hell, are subservient.

Prayer is to be offered to God through Jesus Christ. *Whatsoever ye shall ask the Father in my name, he will give it you.—At that day ye shall ask in my name.* On the apostasy of our first parents, God might have cut off all communication with them, and with their posterity; but by the promise of the seed of the woman, he opened for them a way in which they might present their petitions to him with hope of acceptance.

This promise, repeated in various ways, and with increasing clearness through many ages, was at length fulfilled; God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which*

he hath consecrated for us through the veil, that is to say his flesh, and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

When a sinner feels the burden of his iniquity, and earnestly desires to be delivered from it, he need not doubt whether God will be gracious to him or not; for he is good, and ready to forgive, and plenteous in mercy to all them that call upon him. Let such draw nigh to God, and he will draw nigh to them. Let them come boldly to the throne of grace, and they shall obtain mercy, and find grace to help in time of need. It is not indeed possible that we should recommend ourselves to God by any thing that we can do; but he is well pleased with the obedience and sufferings of his beloved Son, and always regards sinners who pray unto him in his name. One reason why our prayers are not more frequently answered is, because they have so little respect to the mediation of Christ: we should in all our petitions have reference to him, as at the right hand of God making intercession for us. We ought not to be discouraged on account of the darkness of mind, the hardness of heart, or the wanderings of thought, which we sometimes feel in this duty. These are to be lamented, because they show the depravity of our nature, and want of greater fixedness of thought on God; yet as no illuminations of mind, meltings of heart, or discipline of thought, on the one hand, can render our prayers acceptable to God, so neither can darkness of mind,

hardness of heart, or wanderings of thought, on the other, prove that he will reject them. Nor need we to be cast down because we cannot express ourselves with such liberty of speech at the throne of grace as others do; God knows the state of the heart towards him, and needs not our words for his information. When we are most humbled and abased in ourselves, then are we most acceptable to him; and, when we are ready to think that we have done well, then there is reason to fear that he will shut out our prayer, and turn away his mercy from us. It is a very mistaken idea by which we are apt to be influenced, that we never pray to please God except when we pray to please ourselves. If our petitions ascended to him as they proceed from us, we might fear that he would not hear them; but ascending through the incense of Christ's blood, and being accompanied by his all-prevailing intercession, he will hear and answer them, notwithstanding the imperfections with which they are attended. God is more ready to hear than we are to pray. *It shall come to pass that before they call I will answer, and while they are yet speaking I will hear.*

Our prayers should be influenced by a supreme regard to the will of God. The things we desire to possess might prove a snare to us, and those which we apprehend would be injurious, may be necessary to prevent our destruction; we ought therefore to confide in the wisdom and goodness of God, and yield all our affairs to his will. Paul had a thorn in the flesh, the messenger of Satan, sent to buffet him, and he besought the Lord thrice that it might depart from him; but the Lord saw its continuance need-

ful, in order to prevent his abundance of revelations from exciting in him a disposition to glory in himself. This would have been far more injurious than the pain he endured from the thorn; therefore instead of removing it, the Lord said unto him, *My grace is sufficient for thee.* This was enough. Paul was secure from danger. *O my Father,* said the Saviour, *if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt:* setting us an example of self-denying obedience to the will of God; for though he was a son, yet learned he obedience by the things which he suffered. God will admit no rival in our hearts. Whenever our prayers are not answered, we may conclude that we ask and receive not, because we ask amiss. If we are dividing our schemes between God and the world, and striving to unite opposite interests, our plans will be frustrated, and our purposes brought to nought.

We must pray in faith, by which I do not mean that an assurance of our personal interest in Christ is necessary to true faith; but that we firmly believe the word of God, not doubting his faithfulness, or his willingness to grant our petitions. If the inquiry be made by the doubtful mind, Can my transgressions be forgiven, and I be prepared to dwell with God in the world of perfect bliss? Faith looks to the dignity of the Saviour, the efficacy of his blood, and the freedom of his grace. The revelation which God has given of his character, the many times he has heard the prayers of his people, and the promises he has made to them that fear him, all encourage us to pray, and assure us that he will never forsake them that trust

in him; but freely supply all their needs, according to his riches in glory, by Christ Jesus.

All that is connected with prayer to God is not over when the prayer is ended. It is necessary to watch, as well as to pray—these two are placed together by Christ, and we should not separate them. Many persons have been tempted to desist from prayer altogether, because after they have been engaged in it, and seemed to enjoy a comfortable opportunity, they have shortly after been betrayed into sin. This has been for want of watchfulness. It may appear strange, but it is probable our minds may be more easily overcome immediately after such a season than at other times. Satan may tempt us to imagine that the comfort we experienced was in some way or other attributable to ourselves; and by working upon the pride of our hearts, he may plunge us into sin, and hurry us from a comfortable state of mind, into a state that is wretched and miserable. Christianity is a warfare; as those who are not circumspect in war will be overcome by the enemy, so if christians be either ignorant of Satan's devices, or regardless of his stratagems, he will easily gain an advantage over them.

The influence of our carnal passions often destroys our peace, even without the temptations of the enemy; especially of the boisterous and angry passions. Though smooth and placid for a while, they are too much disposed to obey the impulse of temptation; and, like the deceitful sea, to be agitated into a violent storm. Against this evil we have many admonitions in the word of God, and many warnings deeply lodged in our past expe-

rience. *Where envying and strife is, there is confusion, and every evil work.* And who can pray, either with pleasure to themselves, or with hope of being heard, when thus exercised? *Learn of me,* said the Saviour, *for I am meek and lowly in heart, and ye shall find rest unto your souls.* We should beg to have humbling views of ourselves. God has promised good things to the humble; but the proud he knoweth afar off. If we wish to serve the Lord without distraction, and to be frequent and fervent at the throne of grace, we must not be indifferent towards any thing that disturbs our peace, or that deprives us of free access to him. Prayer teaches us the goodness of God to sinful men: earthly monarchs do but rarely converse freely with their subjects, and when they do, it is only with a few of the most distinguished among them; but the meanest of mankind may speak with God as a man speaketh with his friend; they may come even unto his seat, present their petitions at his throne, and receive his mercies according to their respective necessities.

O my soul, consider thy truest interest, thy greatest happiness, and carefully improve this great privilege. Thou hast long been negligent of it; let this thought, and the consideration that thou mayst have but little time for prayer, cause thee to be instant in this important duty. Nor confine thy prayers to thyself; remember the world that lieth in darkness; the ministers of the gospel, particularly the missionaries who are labouring to dispel the mists which have overspread the nations of the earth. Give the Lord no rest till he establish, and till he make Jerusalem a

praise in the earth. Plead his promises to the church, his promises to his Son; entreat that his salvation may be revealed, and that all flesh may see it together.

GREEN.

The Range of the Figurative Language of Scripture.

HAVING already endeavoured to ascertain "the Warrantable Grounds for understanding Scripture figuratively,"* it is now intended to consider the Range of the Figurative Language of Scripture by tracing it to its causes, and viewing it in its ramifications.

In addressing those who had the gift of tongues, the Apostle Paul thus expressed himself: "Unless ye utter by the tongue words easy to be understood, how shall it be KNOWN what is spoken?" 1 Cor. xiv. 9.—But if this expression apply with so much force to words which are used by mortals like ourselves, with how much greater force would it have applied to the language of the skies, or to any account of the invisible realities of a world altogether new, had that account been expressly adapted to the intellects of angels and archangels? The truth is, our languages are not such as are deemed fit for the heavenly world. For "whether there be tongues, they shall CEASE; whether there be knowledge, it shall VANISH AWAY. For we know in part only—but when that which is perfect is come, that which is in part shall be done away." 1 Cor. xiii. 8. Thus the

darkness of imperfection being incompatible with the light of perfection, will be for ever dissipated by the effulgence of eternal day. From this incompatibility too, it is obvious that the language of heaven cannot be successfully transferred to the earth. For we are children, we *speake* as children, we *understand* as children, we *think* as children:† and sooner would the lisping infant comprehend the language and thoughts of Locke or of Newton, than we should comprehend heavenly things, were they not expressed by means of things on the earth.—We see then that much of the Figurative Language of Scripture originates in the wisdom and goodness of God. For it is infinite *goodness* that aims at our everlasting *good* by Divine communications; and it is infinite *wisdom* that effects so vast and beneficial an object by means best adapted to the end. Thus an inconceivable advantage is derived from the use of ideas with which we are familiar, in order to make us understand the things which "eye hath not seen, nor ear heard."

Not only, however, has heavenly language been rejected in the communication of Divine truth; but even the literal terms of *philosophical* language have yielded to figurative expressions more adapted to the general modes of thinking and speaking. Hence we read, "the **PILLARS** of the earth are the Lord's, and he hath set the world upon **THEM**." 1 Sam. ii. 8. No reasonable man, however, would think of exploring the subterraneous regions for the purpose of discovering these pillars; for the expression is obviously figura-

* See the Baptist Magazine for November 1822, and March 1823.

† See 1 Cor. xiii. 11.

tive,* and leads our thoughts to that Power which preserves from age to age the stupendous fabric of our world. On the same ground, therefore, as the mysteries of Heaven have been unfolded to us by applying familiar objects to a figurative use, so the mysteries of Nature have been divested of their strangeness and incomprehensibility by being couched in terms that may be readily understood in all ages and in all lands. Nor should it ever be forgotten that the volume of inspiration is written for the barbarian as well as for the philosopher: nay, the philosopher himself must become a fool before he can be wise†. The use of

philosophical language, then, would have been an evil rather than a benefit. It would have been rolling huge stones over "the wells of salvation," and ages must have elapsed before all these massy stones could have been removed. Nay, strange as it may seem, the maxims of true philosophy thus applied, would not only have involved Divine truth in obscurity, but the very maxims themselves would have been disputed. Hence strife, instead of edification, would have been the result. We know, however, by what authority it is said, "The servant of the Lord must *not strive*, but be GENTLE unto *all men*, APT TO TEACH, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 24--26.

How irrelevant, then, would it have been for the Prophets and Apostles to have been unnecessarily solicitous even for *mathematical* exactness, when their object was to rescue perishing sinners, and pluck them as brands from the devouring fire! But the affectation of logical precision was avoided by men "full of the Holy Ghost." Thus in Acts vii. 8, 9, it is said, "Isaac was the father of Jacob, and Jacob was the father of the twelve patri-

* Thus too the Scriptures speak of the sun's rising and setting; and this language obtains on the same principle that Virgil speaks of the *Land* and *Cities* RETREATING, when both the *Land* and the *Cities* were actually STATIONARY; and when, in fact, all the *real* motion was effected by vessels sailing from the port. See the third book of the *ÆNEID*, where we read "Provehimur portu terræque urbesque RECEDUNT." If, therefore, a ship be allowed to have *all* the *motion* when the land is said to *recede*, the earth may be allowed to revolve on its axis, and thus to have *all* the motion and the sun *none*, when that luminary is said to *rise and set*: and if Virgil believed the motion was in the *ships*, as even his own words, "PROVEHIMUR PORTU," show that he did; then it is evident that he only used a figure of speech, which substitutes the APPARENT EFFECT for the REAL CAUSE. So when our Lord said that God "maketh his sun to rise," he also used a figure; but when the Saviour spoke of the day of judgment as commencing in the day-time with some, and in the night-time with others, he spoke as one who well knew that, at any given moment, it is day over half of our revolving globe, and night over the other half." See Luke xvii. 31, 34.

† See 1 Cor. iii. 18. It should not, however, be supposed that this paper is written with the slightest intention

of undervaluing science, or any branch of valuable learning. So far from this, it is conceived that every acquisition of this sort may be turned to good account by the christian. "Unto the pure ALL THINGS are pure; but unto them that are defiled and unbelieving is NOTHING pure." Tit. i. 15.

archs: and THE patriarchs, moved with envy, sold Joseph into Egypt." Now it should be remarked, that the Greek article occurs before the latter word *patriarchs*; and, according to the niceties of grammatical usage, that article would so influence the following word as to make it mean *all the twelve patriarchs* previously spoken of, though Joseph was actually one of that number. In a treatise, therefore, on Logic or on Mathematics, Stephen's meaning would have been expressed in more definite terms. It would have been stated that eleven (or a less number) of the said patriarchs sold Joseph, the twelfth patriarch, into Egypt. But Stephen had more momentous things in view than the minutiae of composition. He was himself on the very verge of the eternal world, and spoke like a dying man to dying men; and his meaning was clear and decisive, though devoid of the parade of logical definition.

On the same general principle even an angel speaks of the *great harlot*, (or spiritual Babylon,) though the term *great* does not appear to be the epithet of a harlot or of a sorceress; but it is the epithet of a *city* in the plenitude of its power and GREATNESS. The word *great*, therefore, is applicable to that Imperial CITY* whose baneful influence operated like enchantment on the vassal kings of the Western Empire. So that the substantive is figurative, and the adjective literal; or, at least, the association of ideas is divested of *rhetorical* uniformity. A similar mixture of figurative and literal language occurs in Deut. xxxii. 4, where we are informed

that "God is a rock—his work is perfect." Now the word ROCK comprehends God's WORKS of Providence, by which he affords effectual protection to his people: and hence the sacred writer loses sight of the figure, and turns his whole attention to the literal meaning. Instead, therefore, of saying, *God is a rock, and the shelter he affords is permanent and complete*, Moses drops the figurative style, and says concerning the supreme Disposer of events, "His WORK is perfect." Delightful thought, that though God's people may consist of countless myriads, and though each individual may be exposed to an ocean of dangers, yet "Jehovah is nigh unto *all* them that call upon him, to *all* that call upon him in truth!" Psalm cxlv. 18.

We may, however, proceed still further, and remark that, in addition to some expressions borrowed from the Septuagint, the sacred writers of the New Testament retained their *own* peculiarities. Thus the Gospel of John and the Apocalypse furnish some specimens of the Syriac idiom expressed in Greek words. Indeed, John was a native of Syria, and spoke Syro-Chaldaic in the provincial manner of the Galileans: and Galilean provincialisms were the object of animadversion even at Jerusalem.†—In the gospel of Mark, however, the classical reader will sometimes meet with words and phrases that may remind him of the Latin language: and in Luke and the Acts the style of classical Greek writers will sometimes be recognized.‡

† See Matt. xxvi. 73, or Mark xiv. 70.

‡ The reputation which writings acquire from the sentiments they contain;

* See Rev. xvii. 18, compared with Rev. xvii. 1.

The preservation of peculiarities in the style of the Sacred Writers is of more importance than may, at first, be imagined; as, from this circumstance, the various readings of Scripture have not only been prevented from becoming an evil, but have actually become a real benefit. For what Old Manuscript is there, in which every one of the *original words* has been proof against the ravages of time, or in which no preposition has faded, or been worm-eaten, or been lost in a mouldering margin? And if cases of this sort ever occur when a copy is taken from any manuscript, will not the natural consequence be an occasional substitution of the style of the Transcriber for that of the Original Writer? By such an accidental circumstance, however, nothing is really lost, and much is actually gained. For, in after-ages, a variety of manuscripts would be compared, and the well known peculiarities of the respective writers would be a *direct* clue to some proper readings, and an *indirect* clue to others; as such

has a tendency to bring into repute the language also by which the sentiments are transmitted to posterity: and as the sentiments of heathen writers have sometimes been admired, whilst the truths of the Gospel have been comparatively disregarded, it is not surprising that a Scripture deviation from the idiom of Classical Writers should be deemed a literary defect. In a similar manner an assiduous gardener might look upon the grand scenery of nature as deficient in beauty, because he forms his ideas of beauty, not from the GREAT WORKS of God, but from the taste displayed in the arrangement of the parterre and the flower-garden.—The Bible, however, will be full of beauties as soon as a man shall once experience what the Psalmist did when he said, "The law of thy mouth is better unto me than thousands of gold and silver." Psal. cxix. 72.

peculiarities would tend to show the real character of the various manuscripts. From such a comparison too, some most striking evidences of the early existence of Sacred Writ would present themselves, inasmuch that an attempt to invalidate its antiquity would be as fruitless as it would be impious. Thus while the peculiarities of the sacred writers furnish an antidote to spurious readings, they evince the credibility of those which are genuine.

What has been suggested by a reference to the peculiarities of the writers of the New Testament, may also be inferred from a reference to the Old Testament: and from these observations we may conclude that when God made the prophet he did not unmake the man. Not only, therefore, is *figurative language* to be attributed to the rejection of the proper *literal terms* for heavenly mysteries and for earthly mysteries; but such language is also to be attributed to those general causes that affect all human writings.

In the communication of human thought, one general cause of figurative language is *necessity*, a cause common to all languages and all ages of the world. For it is impossible that language should anticipate all the ideas of the human mind; and, consequently, some ideas will arise that are not provided for by appropriate words. In such a case, therefore, either new words must be coined and an interpreter commissioned to explain them, or else old words must be used in a new sense, or associated in a new arrangement, so as to constitute a figure of speech instead of a proper term: and, in this case, Nature and Art will supersede the necessity of any other inter-

preters. Nay, in many cases, this procedure, so far from darkening the meaning, is actually a more vivid mode of expression.* Whenever, therefore, the Sacred Writers had new ideas to express, they considered themselves at liberty to use old words in a new sense, and thus they adopted a figurative mode of expression founded on resemblance. — In Gen. iii. 7, we have an example that may serve to illustrate this point. The eating of the fruit of the tree of knowledge effected a great revolution in the views and feelings of our first parents; and, amidst many awful changes, something in the form of knowledge, or of instinctive perception, was doubtless acquired. Had not this been the case, the world might soon have been left without a single inhabitant; for religious principle having departed from the human breast, no efficacious check remained to prevent the violation of the tenderest ties, or to secure the infant-race from the most barbarous treatment. But God has been pleased to supply the defect of religious principle by natural affection, and other natural virtues: and, by these means, domestic happiness has been secured; millions of lives have been preserved; and incalculable benefits have been as widely extended as the human race itself. The *transition*, however, that first affected the views of our first parents, was not a thing of daily occurrence. For nothing like it

had happened from the time of their transgression to that period after the flood when the Sacred Writer had to record the facts connected with that transgression. On this occasion, therefore, a new subject presented itself, for which no words had been provided in the vocabulary of those ancient days. Accordingly, the first operations of the inestimable gift of modesty, as an instinctive feeling, have been expressed by a figure of speech founded on resemblance: and hence the Sacred Writer says concerning Adam and Eve: “the EYES of them both were OPENED.” From such figurative language, then, we learn that our first parents had a perception of good and evil, or of propriety and impropriety, which they did not previously possess. For whilst the sun was shining, there was no necessity for the moon; but in the subsequent darkness and dreariness of the world the less resplendent luminary has been a blessing worthy of Him whose judgments are unsearchable, and whose ways are past finding out.

Another species of figurative language owes its origin to a *love of brevity*, and is common both to the sacred and to uninspired writers. The figures of this class, however, are not founded on resemblance but on connexion. In other words, one idea is adopted to express another with which it is naturally associated. Thus in Judges i. 8, we read, “the children of Judah had fought against Jerusalem, and had taken it, and smitten IT with the edge of the sword, and set the *city* on fire.” Now, upon the very first inspection of this passage, it will be perceived that the word *city* is to be interpreted *literally*, whilst the

* When our Lord said to the Canaanitish woman, “It is not meet to take the children’s bread, and to cast it to dogs,” the woman needed no interpreter; for she replied, “Truth, Lord: yet the dogs eat of the crumbs which fall from their master’s table.” Matt. xv. 26, 27.

word Jerusalem, or its representative IT, must be understood *figuratively for the people*. For Jerusalem is said to have been *smitten with the edge of the sword*, whereas the city is said to have been *set on fire*. But this figurative use of the word *Jerusalem* did not arise from necessity; for in 2 Chron. xxxiv. 32, we read, "THE INHABITANTS OF JERUSALEM did according to the covenant of God." In this passage, therefore, the meaning of the word IT, (as used for Jerusalem,) is fully expressed without any figure: and hence we may perceive that there is an *ellipsis** when the language is figurative; and, in this manner, expressions are rendered more concise.

Thus we have seen that figurative language founded on *resemblance* may be traced to the *wants* of human nature; and we have also seen that figurative language founded on *connexion* may be traced to the *conveniences* of human nature. But there is a

third class of figures that is to be traced to the *feelings* of human nature; which class must, consequently, like the two former, be common to all languages and dialects. For an illustration, however, of the general idea attached to this language of the heart, we may refer to Lam. iii. 48, where the disconsolate prophet says, "Mine eye runneth down with RIVERS of water for the destruction of the daughter of my people." Now every reader will perceive, by one glance of thought, that this language was neither literally correct, nor yet calculated to deceive by the want of such correctness. It was, therefore, a forcible mode of expression adopted by the prophet to make persons comprehend the REAL anguish of his mind. Had Jeremiah said, *I am sorry*, or *I am grieved*, it would have meant that he was a partaker of that *common sorrow* which other men experienced when they used the same terms. But the grief which the prophet meant was NO *common sorrow*; and, consequently, the common modes of expression would have conveyed false ideas. We may perceive, therefore, in this case, that words *literally TRUE* would have conveyed ideas really FALSE; and that words *literally FALSE* convey ideas really TRUE.—Another instance of powerful expression occurs in Matt. iv. 16, where we read, "To them who sat in the region and SHADOW OF DEATH light is sprung up." Now in Job xxviii. 3, the *Shadow of Death* signifies the darkness underground; and as the dead are there, it is *the darkness of the dead*. There the morning never dawns, nor does the feeblest luminary ever deign to alleviate the gloom. It is darkness without a

* From the prevalence of the ellipsis some apparent anomalies may be accounted for. Thus in Gen. xli. 17, we read that Pharaoh said to Joseph, "In my dream, behold, I stood UPON the bank of THE RIVER:" and in Gen. xli. 1, the very same idea is conveyed in fewer words. In short, the Hebrew word for *bank* is omitted, and this ellipsis is equivalent to striking out three words in English; namely, "*the bank of.*" So that if we were literally to translate the remaining Hebrew words, we should say, Pharaoh "stood UPON the river." But as we have no corresponding ellipsis in our language, such a translation would convey a false meaning. Consequently we must say, Pharaoh "stood BY the river." For the English word conveys the same idea of proximity, as the Hebrew preposition does in virtue of the ellipsis, though the English idea is proximity in a lateral direction, whilst the Hebrew idea has also a reference to the vertical direction.

particle of light; and it is darkness without change or termination. Such is the shadow of death literally understood; and, with the exception of death itself, it forms one of the most striking images of what is horrible in the condition of mankind on the earth.

From the two examples here adduced, it may be conceived how the ardent feelings of an energetic mind incline men to concentrate a mass of power in a single expression; and it may be seen how less sensible objects are illustrated by more sensible objects. In a similar manner too, figurative expressions may be so associated as to constitute an allegory or a parable. It is easy to see, however, that though the Universe is laid under contribution for furnishing figurative language, yet no man can so anticipate human need as to prepare an appropriate and adequate selection of figures beforehand. They must, therefore, be selected and combined as they are wanted; and in this way a considerable portion of the figurative language of Scripture was introduced. Thus in Matt. iv. 19, our Lord says, "I will make you FISHERS of men;" and the preceding verse shows that at the very moment these words were uttered, Peter and Andrew were actually engaged in the very act of FISHING. Our Lord, indeed, did not stand in need of circumstances to remind him of suitable figures. Yet for the sake of those whom he addressed, he often availed himself of the circumstances of the moment, as such a procedure exhibited important truths in such a point of view as very forcibly to strike the attention.—On another occasion our Lord said, "Let your LIGHT so

shine before men, that they may see your good works, and glorify your Father who is in heaven." Matt. v. 16. But the idea of a *light shining before men* was suggested by our Lord's previous mention of a LIGHT placed on a lampstand, and thus *shining before* all the spectators in the house. For when our Lord said, "Let your light SO shine," it is evident that he referred his hearers to what he had just said about the LIGHT that was used in domestic society.—Another striking instance of the same kind is furnished in Matt. xii. 49, where we read that Jesus "stretched forth his hand towards his disciples, and said, Behold my MOTHER and my BRETHREN!" For this memorable assertion was made in consequence of its being said to Jesus, "Behold, thy MOTHER and thy BRETHREN stand without, desiring to speak with thee." Again in Matt. xxi. 43, we read of a kingdom with FRUITS, where the word *fruits* was evidently suggested by the VINEYARD with FRUITS mentioned in the 34th verse.

Instances of a similar nature may be seen in the Old Testament. Thus in Isai. i. 10, we read, "Hear the word of the Lord, ye rulers of SODOM; give ear unto the law of our God, ye people of GOMORRAH." Now this figurative application of the terms Sodom and Gomorrah to the Jewish nation, seems to have originated in the circumstances of the moment; for the Sacred Writer had said in the preceding verse, "Unless the Lord of Hosts had left unto us a very small remnant, we should have been as SODOM, and we should have been like unto GOMORRAH."

To the same cause too we must

refer some of the figures used in the *Epistles* of the New Testament. For instance, in 1 Thess. v. 2, the Apostle Paul speaks of the Day of the Lord coming as some thief in the *night*, who makes choice of hours in which DARKNESS prevents a discovery of his approach. "But, brethren," says the Apostle, "YE are not in DARKNESS, that that day should overtake YOU as a thief." This last word *darkness*, therefore, means *an unapprized state*; and was suggested by the idea of the dead of the NIGHT, which the thief selects for the purpose of a sudden and successful attack upon the lives and property of his fellow-men.

Hitherto the figurative language considered, has been such as may be traced in the productions of profane writers: and had the Scriptures been written on common subjects, and by a common hand, here the Range of Figurative Language might have ended. But we have only taken a survey of the Outer Court, leaving the Holy Place and the Holy of Holies unexplored. Nor indeed could we have cast a glance within the venerated precincts of ground so sacred, had not the door of the tabernacle been opened, and the veil of the temple rent in twain.

J. F.

Bromley, Middlesex.

(*To be continued.*)*

* When the last paper was sent, the Range of Figurative Language and the Limits of its Interpretation were both written; and it was anticipated that, by revision and compression, the first subject would be reduced to one paper. But that portion of figurative language which still remains, and which is peculiar to the Bible, may well deserve a separate consideration.

Profane Swearing judiciously and successfully reprovcd.

(Extracted from the Report of the Religious Tract Society, for 1822, p. 45.)

A carrier, in a large town in Yorkshire, heard his carter one day, in the yard, swearing dreadfully at his horses. The carrier is a man who fears God, spends his Sundays as a teacher in a Sunday School, and endeavours to promote the spiritual good of his fellow-creatures. Shocked to hear the terrible oaths that resounded through the yard, he went up to the lad, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "*But if thou wilt swear, stop till thou get through the turnpike-gate on S—moor, where none but God and thyself can hear.*" He then put the *Swearer's Prayer* into his hand, and wished him good morning. The poor fellow cracked his whip, and pursued his journey; but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him, so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say which he could not get out. At length, his master was so much struck with his manner, that he broke the ice, by asking him if he wanted any thing. "Ah, master," said he, "do you remember what you said to me about swearing, and the tract you gave me? I was thunder-struck. I went on the road; and I got through the turnpike, and reached S—moor; and there

I thought, that, though I was alone, yet God was with me: and I trembled to think how he had been with me, and had known all my sins and follies, all my life long. My sins came to my remembrance: I was afraid that he would strike me dead. and I thank God that I have been roused to seek after the salvation of my poor soul." The master, as may be supposed, was greatly rejoiced to hear the young man's confession; and it is gratifying to be able to add, that his diligent attendance on the means of grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

Now, let christians be hence encouraged to reprove vice in the meekness of wisdom. And, if this account should meet the eye of a swearer, may it bring conviction home to his conscience, and lead him to go and do likewise!

LORD CHATHAM ON TOLERATION.

IN the debate in the House of Lords, on the motion for an enlargement of the Toleration Act, in the year 1773, Dr. Drummond, Archbishop of York, vehemently opposing the motion, stigmatized the DISSENTING MINISTERS as "men of close ambition."

Lord Chatham replied, "This was judging uncharitably, and whoever brought such a charge against them, without proof, DEFAMED." Here he paused, but presently proceeded. — "The Dissenting Ministers are represented as men of close ambition; they are so, my Lords, and their ambition is to keep close to the

college of fishermen, not of Cardinals, and to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops: They contend for a scriptural creed and spiritual worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.

"The reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, when they were not kept under restraint: but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church."

BAPTIST NEWSPAPERS, &c. PUBLISHED IN AMERICA.

"Some favourable auguries may be drawn from the number and increase of religious publications in this country. If we can collect the facts, we will present a list of them to our readers in some future number. At present we will merely mention those, within our knowledge, of the Baptist denomination.

The LATTER DAY LUMINARY, published monthly at this office by a Committee of the Baptist General Convention.

The WESTERN NEW YORK BAPTIST MAGAZINE, published quarterly, by the Hamilton Baptist Missionary Society.

The CHRISTIAN WATCHMAN, published weekly at Boston.

The CHRISTIAN SECRETARY, published weekly at Hartford.

The COLUMBIAN STAR, issued weekly in the City of Washington."

The Columbian Star.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXIX.

THE ATMOSPHERE.

"The vital air

Pervades the swarming seas and heaving earths,
Where teeming nature breeds her myriad births;
Fills the fine lungs of all that breathe or bud,
Warms the new heart, and dyes the gushing blood;
With life's first spark inspires th' organic frame,
And, as it wastes, renews the subtle flame."

Darwin.

IN No. IV. of these reflections, which appeared in the Magazine for May, 1816, we considered the *mechanical* properties of air. In the present paper we propose to inquire into the nature and uses of the atmosphere *generally*; and to endeavour to excite the admiration and gratitude of our young friends at so vast a display of infinite wisdom and goodness.

The atmosphere is that light, transparent, and indispensable fluid, which entirely surrounds our world, probably to the height of about forty-five miles, touching its surface in every part, and ever accompanying it in its various revolutions. Its transparency is doubtless one cause of the general ignorance of its properties, and the want of curiosity concerning its nature—a property, however, essential to our very existence. Its particles are in perpetual motion, although neither the desolating whirlwind nor violent gale, the gentle wind nor softest zephyr, is felt to move. The warmest apartment has its currents of air, which happily the studious care of the valetu-

dinarian cannot prevent; but it is its more enlarged operations which we now propose to contemplate.

The solar rays warm the earth, and convert a portion of its heat into vapour. This vapour being lighter than the surrounding air, naturally ascends to that part of the atmosphere which is of its own density, and becomes converted into air, or, by some mysterious process, into clouds of such endless variety of magnitude, form, and colour, as not unfrequently to afford much amusement to the juvenile beholder, by the similitudes and resemblances he traces and forms in his creative imagination. The fleecing clouds, thus wonderfully formed, are farther condensed into water, which, at the divine pleasure, descends in rain, hail, and snow, to water, warm, and fertilize the earth.

The atmosphere is principally composed of oxygen and nitrogen gases, in the proportion of about four parts of the latter to one of the former; but, it contains about a thousandth part of carbonic acid gas, and some other less important substances. "The atmosphere," says a celebrated chemist, "is a vast laboratory, in which nature operates immense analyses, solutions, precipitations, and combinations: it is a grand receiver, in which all the attenuated and volatilized productions of terrestrial bodies are received, mingled, agitated, combined, and separated. Notwithstanding this mixture, atmospheric air is sensibly the same with regard to its intimate qualities, wherever we examine it."

It will be obvious to every thinking mind, that, inasmuch as God can have made nothing in vain, and all his works are perfect, the various substances which compose the atmosphere are essential to its utility, and that ample provision must be made for the regular supply of those substances: nor can we tell which more to admire, the nature of the atmosphere, or the means of its supply. The uninformed may have occasionally looked on many of the unfruitful plants of the vegetable kingdom as comparatively useless, or, at least, as merely ornamental; it is very interesting, however, to find, that every tree, every plant, has its duty to perform, and (though silently) is effecting its Creator's work, by giving out during the day, a portion of oxygen to mingle with the nitrogen which we emit at every respiration.

These considerations lead us to review the *uses* of the atmosphere. It is essential to animal life, which it promotes, by giving out its oxygen and caloric to the blood. Oxygen and nitrogen, its principal ingredients, are of opposite natures. The former is too powerful and stimulating, and would cause violent circulations and secretions, while the latter is incapable of supporting existence; but, duly blended, the compound is admirably adapted for that and many other important purposes. The blood, in its circulation, is found of a purple colour; on its arrival at the lungs, it throws off its grosser particles, and imbibes the oxygen of the atmosphere, the inhaling of which changes its colour to the beautiful red with which we are acquainted: thus purified and improved, it enlivens the heart, and

in its passage thence, imparts caloric to every part of the body, and thus warms and invigorates the whole system. In breathing, the atmosphere is decomposed, and the superfluous nitrogen, no longer needed, is thrown off at every breathing, and, admirable to observe, the interval which takes place at every respiration, allows sufficient time for the noxious nitrogen to ascend, which being lighter than the surrounding air, it naturally and hastily does before another breath is drawn.

It is moreover generally necessary to combustion. It is always found that where a taper will not burn, animals cannot exist. In combustion there is a chemical decomposition of the air; its oxygen combines with the combustible body, and the caloric, in the state of sensible heat, greatly contributes to our comfort, and subserves many important purposes. In our ordinary fires, the surrounding air being progressively rarefied and decomposed, new supplies continually flow to make up the deficiency, and in their turn, are subjected to the same surprising process; and, as the fuel burns, light is disengaged: the lighter parts of the matter are converted into gas or smoke, and happily escape; and when the combustion has terminated, nothing remains but the earthy part of the combustible.

It is the cause of twilight. The atmosphere being the medium through which the solar rays pass, they become refracted towards the surface of the earth, which gives us the morning dawn and the gradual evening shade; an advantage of which we should be still more sensible, were we inhabitants of those northern re-

gions where but one day and one night compose the year.

We have already remarked, that the atmosphere extends to the height of forty-five miles, which must necessarily press upon the earth with an immense weight: indeed it has been computed, that this weight is equal to that of a globe of lead sixty miles in diameter; nor is this unproductive of good; by this pressure, water is raised in our pipes and pumps. In short, it is to our

atmosphere we are indebted for the harmony of music, and the charms of conversation; the perfumes which regale the smell, and the prospects that delight the eye; while every gradation of animal and vegetable life is dependent on it.

While all the works of creation praise their great Creator, may the reader be happily found among the saints, whose privilege and delight it is to bless Him.

N. N.

Obituary and Recent Deaths.

Mrs. ABIGAIL WALK.

DIED, December 30, 1822, in her seventy-fifth year, Mrs. Abigail Walk, a member of the Baptist Church at Sheerness. She had for forty years adorned the gospel by a consistent walk and conversation, and has left behind a savour of her name which will not soon be forgotten.

She was born at Portsmouth in the year 1747, where her childhood was spent. When about fifteen, she lost both her parents, and was left entirely destitute. In this situation she was prevailed on, by a designing woman, to leave the place of her nativity, and go to London. When she arrived there, her vile companion stripped her of all she had, and basely deserted her. In this dilemma she recollected having heard her parents mention the name of an aunt who lived in the Borough. After repeated inquiries, and encountering many difficulties, she found out her residence, and communicated to her her sorrows and misfortunes. She kindly assisted, and provided for her as a parent.

Here she continued several years, when she married one like herself, without hope, and without God in the world. Some time after, the health of her husband began to decline. He left her in London, and went down into Norfolk to try his

native air for his recovery. He had not been long gone ere she received a hasty summons to attend him. She hurried away, and arrived in time to follow him to the grave. This unexpected event first led her to serious reflection, and proved the means of awakening her to a serious concern for her eternal welfare. She saw the near approach of death, and shuddered with horror at the thoughts of dying, and the awful consequences of passing into eternity unprepared.

After the poignancy of her grief was somewhat abated, she in a melancholy state of mind one Lord's-day entered a place of worship, where she heard a discourse, in which was described the character of those who go to heaven. As she walked home, musing on what she had heard, she said to herself, "My husband was not one of these characters, and must be gone to hell." In an agony at the thought she exclaimed, "I would rather go to hell with him, than go to heaven without him!" She continued in this agonized state, till, directed by Infinite Wisdom, she one day went to hear Mr. Williams of Gate-street. Under his discourse the Saviour graciously spoke peace to her soul; and she found all she wanted, all she desired, in the Friend of sinners. She became a member of the

church meeting in Gate-street, and continued so for some years. But removing into the City, she attended the ministry of Mr. Davies in Queen-street, Cheapside, and united with the church under his care. Here she continued till the death of her second husband, when a daughter living at Sheerness invited her to come and reside with her. She accepted the invitation, and accordingly came. It was not till she had travelled upwards of thirty years as a pilgrim towards Zion that she was led to examine the word of God on the subject of baptism. The result of that examination was, an avowal of her faith in the ordinance. She was accordingly baptized and received into the church.

For some time past the infirmities of age had been gathering fast upon her, but her soul remained firm and unshaken in the prospect of eternity. Death had no terrors for her. Her greatest trouble was to be confined from the means of grace. Often has she been supported to the house of God. About a week before her death, she was confined to her room. On visiting her, I found her mind settled and composed. She joined in my petitions with great earnestness, and said, "I long to be gone, to join the throng, where all the ship's company meet, who sailed with their Saviour beneath."

On the Saturday her body was growing weaker and weaker, yet her hold was firm on the promises of God, and she was longing to be gone. "My hope," said she, "is in the Lamb of God, and I shall soon be

'Far from a world of grief and sin,
With God eternally shut in.'

A friend visiting her, she repeated to him those lines of Watts,

"The gospel bears my spirit up:
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood."

Another friend inquiring, "Is all well?" she replied faintly, "All is well! all is well!" Visiting her the morning before she died, I found her scarcely able to speak; but happy. Having solemnly commended her spirit to God, I bid her

farewell, and on Monday morning about three o'clock her happy spirit took its flight from these regions of pain to that world, where the wicked cease from troubling, and the weary are at rest. Her death was improved by her pastor Mr. Blake-man, who addressed an overflowing and deeply attentive audience from Revelation xiii. 14. Surely, the frequent occurrence of these solemn visitations calls loudly on all, "Prepare to meet thy God."

J. D. B.

Sheerness.

MR. RICHARD MAYNARD.

DIED, February 7, 1823, Mr. Richard Maynard, at Ruishton, near Taunton, Somerset, in the forty-second year of his age, having honourably filled the office of deacon in the Baptist Church meeting in Silver-street, Taunton, from the period of its formation. He was blessed with parents eminently pious, members of the Independent Church at Taunton: of both these he was deprived before he was twenty years of age; being then the eldest of twelve children, each of whom he had the happiness to see comfortably settled in life, and several of them members of different churches of Jesus Christ. Prior to his joining the Baptist Church at Wellington, from which the church at Taunton derives its origin, he drew up a short account of his religious experience, from which the following passage is extracted. "I cannot tell the time exactly when I was first awakened to see my state, but ever since I can remember I had a fear and reverence for God, a fear to do any thing that I was told was displeasing to him. I have had a religious education under my good father, mother, and grandfather, who I believe are now in glory. As I grew up I had a strong attachment to the hearing of sermons, under which I have at various times been greatly alarmed, and formed resolutions that I would for the future be more holy, that I might thereby gain

the favour of God, and merit heaven. I was then much attached to the Wesleyan Methodists. I thought their sermons more congenial to my own sentiments and opinions; although I generally attended at the Independent meeting at Taunton, with the rest of our family. I continued in this state for several years; sometimes my convictions were stronger, and sometimes weaker. I continued a formal round of duties; secret prayer every night and morning I considered my duty, being taught so from my infancy; but by and by, I found sin as a monster, coming in amongst all my religious duties, and spoiling what I wished to do well. I then had a troubled mind, and did not know what to do. I thought, after all, I should be eternally lost. I tried again and again to do better; but the more I tried, methought the worse it was with me. I then began to see, that instead of doing great things to merit heaven, I could do nothing. I felt I had a corrupt heart within, prone to that which is evil. I was then forced to cry, 'God be merciful to me a sinner.' I found that nothing short of the atonement, merit, and righteousness of Jesus Christ, could make me acceptable in the sight of a holy God. I soon then became elevated to a high pitch of love and joy; I thought with David, 'my mountain stands strong, I shall never be moved: though a host should encamp against me, I will not fear.' I said to myself, 'I am now going from strength to strength until I get to glory.' But alas I did not consider I was in an enemy's country, but thought I was past it; and that I should have no more enemies to encounter. But by and by my love and enjoyments were not so high; some other objects had drawn off my affections; I did not feel that pleasure in secret prayer I used to experience; I became most terribly entangled on the subject of election, and carnal reason overcame me. I was then in an awful state; and had I here been left to myself, I should have split finally on this rock. After a long while, by reading and other-

wise, I became a little more reconciled to the doctrine. At last I brought it to this, that it was not for me to dare to question the conduct of God; and although I cannot comprehend it at present, yet perhaps I shall see the wisdom and justice of his dealings with mankind hereafter. By the help of God, I have continued to this time making a profession of religion, and I humbly hope, through the power of divine grace, that I do now feel something of the power and efficacy of it on my mind. O that I experienced much more of it! I have been now about twelve years a member of the Independent Church at Paul's Meeting, Taunton. I look back and lament the little progress I have made in the divine life in so long a time. At the same time I desire to be thankful I have been kept so long from gross acts of sin, and have not been permitted to bring a disgrace on my profession."

The occasion of the alteration of his sentiments and practice on the subject of baptism is somewhat singular. One of his brothers, a member of a Baptist church in London, while on a visit at Ruishton, had occasion to address a letter to a friend, partly on this subject, and in order to assist him in this object, selected some portions of scripture which referred to the subject. These he copied on a piece of waste paper by way of memorandum. When he had finished the letter, he accidentally left the paper in the Bible he had used. This was found by the deceased after the return of his brother to London; it engaged his attention; he perused it with earnest prayer; and although prior to this he had most strongly opposed believers' baptism, yet now he was favoured with a decided conviction of the unscriptural nature of the opinions he had formerly held. This change of sentiment he communicated to his respected pastor and other friends, but failed to receive any information which could shake those views he had now derived from the word of God. After much consideration and prayer, which he continued for upwards of two years,

he joined the Baptist Church at Wellington in the early part of the year 1814. Here he continued till himself and nine other members were dismissed to form a separate church at Taunton. This was accomplished Oct. 30, 1814, Mr. Cherry of Wellington, their pastor, presiding on the occasion. From this time he laboured with his whole heart in the Redeemer's cause; and while he held with a just decision those views he had derived from the word of God, he gladly embraced every opportunity of proving his sincere affection for all those who considered the atoning sacrifice of a divine Saviour as the only foundation of a sinner's hope. As a deacon, he was judicious in counsel, firm but not dogmatical, and always appeared less disposed to rule in the church, than to be its faithful, affectionate, humble, and devoted servant, for the Saviour's sake. The last time he was able to attend in his place in the house of God, was on the occasion of the administration of the ordinance of baptism, when his eldest daughter was one of the candidates, Dec. 29, 1822. He enjoyed this opportunity so much as to appear almost reluctant to leave the meeting. The next morning he left home on a journey; and while travelling late in the evening, he was seized with a severe attack of the gout, a disease to which he had been greatly subject during the latter part of his life, which compelled him to return home, where he was immediately conveyed to bed. From this attack he partially recovered, and sanguine hopes were entertained of perfect restoration. These were however soon painfully disappointed; a relapse took place of so serious a description, that, although he possessed the best medical assistance, it terminated in producing such a complete state of debility through the whole system, as to render it incapable of a revival. After remaining a few days only partially affected by pain, he truly fell asleep in Jesus. In the early part of his illness his mind, greatly

influenced by his disorder, was much distressed. He seemed to feel himself incapable of prayer; but as he approached nearer to the article of death, his mind grew in clearness and strength, displaying in a manner the most pleasing, its renewed character and holy direction. He frequently repeated to those who surrounded his dying bed, that he did not wish to appear in the sight of men what he was not before God. When some friends were speaking of the happiness he enjoyed, he said, "I do not wish you to think I am happier than I really am." Shortly after summoning all his strength he said, "Do not dally with sin; do not dally with sin." When he could speak, which was but seldom, the chief topics of his remarks were like the following. "I am a sinner, and deserve to be sent to hell, but 'tis through the atoning blood of Christ that I am saved." "Oh! 'tis sovereign grace, redeeming grace." "Do not I love them that love thee? Yes, my God; and do not I hate them that hate thee? Yes, with a perfect hatred." "O that I had devoted more of my time to spiritual things! but, Lord, thou wilt not leave me. The sting of death is taken from me. Take courage, my soul, I am not afraid to meet death with all its terrors.

' All that earth and hell can say,
Shall not turn my Father's heart away.'

' 'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion can supply
Solid comfort when we die.'

His remains were interred in the burial ground belonging to the Baptist Chapel, Silver-street, Taunton, in the presence of a large concourse of spectators, February 14, 1823, and his death was improved on the following Lord's-day morning from Psalm xxxvii. 37, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

O. C.

Taunton.

Review.

On Protestant Nonconformity. By Josiah Conder. Second Edition. London. 12mo. pp. 318, Price 5s. 6d.

It was confidently asserted by the enemies of the Nonconformists, that their principles would not survive their first promulgators. This erroneous prediction has been completely refuted by the numbers and respectability of the Protestant Dissenters at the present day. Had the separation from the established church arisen, as it has been insinuated, from caprice, malice, or pride, there is no doubt but the persecutions and obloquy to which Dissenters have been exposed; to say nothing of the pecuniary expenses which the profession of their principles has required, would have prevented the succession, from generation to generation, of persons who have filled and supported their meeting-houses. But the rights of conscience, and of private judgment, have, by serious and godly persons, been deemed so sacred as to call into exercise the best feelings of the renewed heart; a determination, cost what it might, to "obey God rather than man."

It is usually stated by the zealous supporters of the national church, that the things objected to by Dissenters are so trifling in their nature, that however sincere the Nonconformists may be, yet it indicates a too great *scrupulosity* of conscience to separate themselves, on their account, from the establishment. These persons forget, however, or seem not to understand, that the *crime* might possibly be on the other side, namely, in those who have so strenuously enforced these trifles as the terms of uniformity, as to impose their observance upon all who were members of their communion, or ministers of their church. The late Mr. Robert Robinson reports, that a dignitary of the church once conversed with him as to the desirableness of some plan being adopted that should reconcile all the different bodies of Dissenters to the established church. "I observed,

(says Mr. R.) that before we proceeded to arrange the proposed plan, I had one *preliminary* to mention: this was, that there should be *no imposition* on either side." The dignitary replied, he should have no objection to agree to the suggestion. "Then (added Mr. R.) the whole matter is settled, without the necessity of blows or angry words."—And strange, as it may appear to those who have not fully considered the subject of Nonconformity, every thing resolves itself into the rational and scriptural request, that, in every thing relating to the worship of God, there should be *NO IMPOSITION*!

Mr. Conder has pursued this subject through all its ramifications, and proved that the principles of Nonconformity affect a vast variety of the most important topics of religion. He has fully made out the propriety of a remark of the celebrated Dr. Doddridge, which he has selected as the motto to his work, "We are to be concerned for this interest, not merely as the cause of a distinct party, but of truth, honour, and liberty; and I will add, in a great measure, the cause of serious piety too."

At the commencement of his work our Author, when showing "the Design of the Christian Profession," inquires, "Of whom is the church of Christ on earth composed?" By which, from the answer he has given, he evidently refers not to the *general assembly* of believers, *all who in every place call upon the name of Jesus Christ*; but to a distinct and separate community of christians. He says,

"A christian church is a company of 'believing men,' associated not only for the purposes of communion, but also as 'a sign to them that believe not.' Their religious profession detaches them from the surrounding world, imposes upon them peculiar duties, and binds them by the most solemn obligations to exhibit, in their collective capacity, the sublime and spiritual character of the gospel of Jesus Christ. This is the very end of their being constituted a peculiar people,' that they may 'show forth the praises of Him who hath called them out of darkness

into his marvellous light; that they should illustrate the nature of 'pure and undefiled religion,' by keeping themselves 'unspotted from the world.' It was of such a company that the Redeemer of the world said, 'I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.'

It is not unlikely that some of our readers, who know the author is a zealous Pædobaptist, will say, "Very true: but what then becomes of baptized infants? There is no room for them in such a church as you have described." This is not the only instance in which Mr. Conder's principles as a Nonconformist are in direct opposition to his sentiments as a Pædobaptist. And in our opinion it will be in vain for him to attempt their reconciliation.

Speaking of "the Constitution of Christian Churches," the author finds it very easy to show how dissimilar the primitive churches were in their origin and independence to that church which imposes creeds of human composition upon the faith and practice of all its members. Those he has mentioned are, the "Apostles' Creed," the "Nicene," the "Athanasian," and the "Thirty-nine Articles." He does not seem to have been aware that the first four general councils are by the law joined with the scriptures, as judges of heresy, and as guides of public judgment. These were those of *Nice, Constantinople, Ephesus, and Chalcedon*.*

Referring to the period of the reign of Elizabeth, Mr. Conder says, "The Thirty-nine Articles, revised and improved, were again established for the preservation of the newly settled faith of the nation, and the laws which laid the foundation of episcopal uniformity were sealed with the blood of Puritans," &c. The Articles which had been framed in a former reign, commonly called "King Edward's Articles," amounted to *Forty-two*: and by the "revi-

sion" which now took place, they were reduced to *Thirty-nine*. The chief "improvement" in them was, the surreptitious substitution of part of the 20th Article, which enacted, "The church hath power to decree Rites and Ceremonies, and Authority in matters of faith!" Without this "grand principle of Popery, human authority in matters of religion," the foundation of episcopal uniformity, would have rested on no *corner-stone* sufficiently strong to support the superstructure. But when the haughty and bigoted Elizabeth was the head of the church, it was easy for prelates to decree, that the church, meaning thereby themselves, had power to decree rites and ceremonies. The wonder is, not that such a monstrous proposition should be adopted by ecclesiastical political Protestants, but that so many pious and spiritual ministers should have *ex animo* subscribed it, and given their "unfeigned assent and consent" to a principle in direct contradiction to our Lord's fundamental maxims, "Call no man master upon earth: one is your master, even Christ."—"The kings of the earth *exercise authority*—but it shall not be so among you." The following quotation, made by Mr. Conder from a work published by the late Rev. Thomas Scott, professedly to prove the "Evils of Separation," shows the difficulty which pious and able ministers of the Establishment feel to defend the grand principle on which that church is founded.

"If no way of defending our Establishment can be devised, which would not, if fairly applied, defend the establishment of Popery, of Mahomedanism, or Pagan idolatry, by the authority of kings and rulers, I must acknowledge the cause to be desperate. Yet if it be a *right* of kings and rulers to prescribe the creed and manner of worship, with its appendages, to their subjects, and to enforce their concurrence, it must be equally the *right* of all kings; for they all think, or profess to think, their own religion to be the true religion. Again; if it be the *duty* of kings and rulers to prescribe these things to their subjects, it is equally the *duty* of all kings, and for the same

* See an account of these in the letters of Dr. Furneaux to Judge Blackstone, in a Note, p. 83-91.

reason. This is the *palladium* of those who oppose establishments; and how shall we deprive them of it?" p. 267.

To which we only subjoin, *How* indeed?

The limits of our work imperiously forbid our noticing all the subjects of this interesting volume. We are not prepared to admit the correctness of Mr. Conder's statement, that "the Apostles did not themselves observe a fixed uniform rule in settling the government of the primitive churches, but adapted their course of proceeding to the circumstances of the persons with whom they had to deal." We think his attempts to prove this from the language of scripture are totally inconclusive; and the authority of *Eutychus* respecting the government of the church at Alexandria being in "twelve presbyters;" or of *Jerome* speaking of the "Senate, or Common Council," as governing the church; or even of *Ignatius*, who calls "the presbyters the Sanhedrim of the church;"* do not amount in our estimation to sufficient evidence, "that in the 'early ages of the church,' (if by the *early* ages are meant that period of the church when things existed as they were at first appointed,) there are undoubted traces of the existence of a 'college of elders,' as it is termed, acting in concert with the presiding pastor, or arch-presbyter." P. 97.

Nor is it likely that the primitive "episcopacy," thereby intending the office of a single pastor, or the manner of his being invested with his authority by ordination, was derived from the government of the synagogue. We think it much more probable that whatever resemblance appears in the government of the churches after the apostolic age to the government of the Jewish synagogue, was from the influence which Jewish customs and prejudices had upon the minds of christianized Jews; which even

apostolic authority and precedent had been insufficient to prevent. All the deviations from the "simplicity of Christ" might be clearly traced, either to Jewish customs, if before the times of Constantine, or to those in connexion with Pagan rites, if after that period. In reference to every thing in religion, which it cannot be proved is derived from the language or practice of Christ and his apostles, we adopt the reply used by Mr. Conder, in respect to an Establishment; "From the beginning it was not so."

Mr. Conder is not always *historically* correct. In page 266 he speaks of the Schism Bill as "*having* passed both houses." He should have said, "after having received the royal assent." Its operation, *even after it had become the law of the land* being "happily frustrated by the death of the last of the Stuarts," appears still more remarkable.

As a whole, however, it is an admirable performance, and the Non-conformists have no cause to be ashamed of their advocate. This edition too is much improved by the long article in the former on Infant-baptism being totally omitted. It appears to us that no serious Dissenter can rise from the perusal of this work without being determined to "stand fast in the liberty where-with Christ hath made his people free." And one would be ready to conclude, that every unprejudiced churchman must be convinced by reading it of the truth of a declaration made by Archbishop Secker,† "The Dissenters are sincere well-wishers to the civil part of our present happy establishment; and they are to be esteemed and loved for it." While the Toleration Act is maintained inviolate, the Protestant Dissenters will be under no temptation to wish alterations in the constitution and liturgy of the church of England, as it would be hardly possible the times of conformity could be so large and liberal as to invite their ministers into the establishment. Its necessary alliance with the state, under whatever regula-

* Le Clerc thus paraphrases the expression of Ignatius in his Epist. ad Philadelph. Sect. 5; "the apostles as the presbyters of the church;" referring doubtless to their *inspired* authority.

† Letter to Mr. Walpole concerning bishops in America, p. 24, 25.

tions, would be a fundamental objection to their accepting any of its immunities: as they could not submit to secular interference in matters of spiritual concern. As things now are, Ephraim does not envy Judah, nor can Judah vex Ephraim. It is hardly necessary for us to add, that we wish the abridged work of Mr. Conder the most extensive circulation.

The Preacher; or Sketches of original Sermons, chiefly selected from the Manuscripts of two eminent Divines of the last Century, for the Use of Lay Preachers and Young Ministers. To which is prefixed, a familiar Essay on the Composition of a Sermon. Vols. 1, 2, 3, 4. Richard Baynes.

THESE four volumes contain 164 Sketches, more or less perfect. The first includes 43, with the following titles. 1. The apostolic ministry. 2. Ministerial fidelity. 3. Incurable hearers. 4. Enoch's translation. 5. Privileges of the godly. 6. The sin of Moses and Aaron. 7. Wisdom of Providence. 8. Assurance of faith. 9. Grateful remembrance of past mercies. 10. The final Judge. 11. Lost sinners directed in the way. 12. Moses's prayer. 13. Evidences of adoption. 14. Noah saved in the ark. 15. Ungodly professors admonished. 16. Inconceivable magnitude of God's works. 17. Danger of religious indecision. 18. Deliverance from the fear of death. 19. Awful contempt of God. 20. Origin, progress, and end of true religion. 21. Disagreement amongst brethren. 22. Christ's inheritance. 23. Elijah's defection. 24. Afflictions alleviated by a view of the divine mercy. 25. The believer's triumph. 26. The Lord's table. 27. Prerequisites for communion with God. 28, 29. Mary at the sepulchre. 30. Paul's constancy. 31. Danger of evil thoughts. 32. Christian edification. 33. Closing scene of our Saviour's life. 34. The cup of wrath. 35. Early piety. 36. The fulness of Christ. 37. Zacharias and the angel. 38. Religion the source of justice and benevolence.

39. Certain efficacy of the atonement. 40. Christ healing the multitude. 41. Invitation to enlarged prayer. 42. Enmity against God. 43. The christian life a pilgrimage.

The second volume also contains 43 Sketches, to which is prefixed a Letter, entitled "The Gospel the proper subject of the christian ministry."

1. Glorifying in the cross. 2. On hearing the word. 3. The penitential sacrifice. 4. God and the Redeemer mutually glorified. 5. Characteristics of true religion. 6. Spiritual offerings. 7. The sinner's refuge. 8. Christian worship not confined to place. 9. The sinner reprov'd. 10. Inveterate depravity. 11. The christian warfare. 12. The unspeakable gift. 13. The sinner's doom. 14. Commendation of the service of God. 15. Mysteries of divine government. 16. Christian contentment. 17. Christ's agony in the garden. 18. The blessed and the cursed. 19. The practical tendency of true wisdom. 20. Happy issue of sanctified affliction. 21. The leper. 22. The leper healed. 23. Christian perfection an object of prayer and of hope. 24. Dreadful uncertainty of the present life. 25. Practical inconsistencies reprov'd. 26. Christ the only source of life and blessedness. 27. The evil of sin. 28. Advantages of possessing the scriptures. 29. Spiritual enlargement. 30. Religious steadfastness. 31. The gratification of desire essential to our happiness. 32. Harvest of the gospel day. 33. The apostles' prayer. 34. Wicked professors the ban of the church. 35. Importance of making religion the chief concern. 36. The impenitent malefactor. 37. National prosperity. 38. Importance of attempting the conversion of sinners. 39. Connection between justification and sanctification. 40. The pleasures of true piety. 41. The sinner's ruin and recovery. 42. The judgment of the great day. 43. Future purity and glory of the church.

* N.B. In the 4th Volume of Mr. Fuller's Works, now publishing by his son, we perceive there are three letters, entitled "Thoughts on Preaching."

The third volume contains 41 Sketches. 1. Christ's nativity. 2. Mercy of the Saviour to a benighted world. 3. Honour and integrity essential to the christian character. 4. The gospel covenant. 5. The joy of Laban. 6. The ten lepers. 7. Communion of saints. 8. Insensibility amidst national mercies. 9. The blessedness of following Christ. 10. Importance of love to God. 11. Past afflictions a plea for future mercy. 12. The joy occasioned by early piety. 13. The scorner's contempt of religion. 14. Triumphs of the faithful. 15. The penitent malfactor. 16. The blessings of sleep. 17. Moral diseases, and their remedy. 18. Fatal issue of final impenitence. 19. Union with Christ the source of true religion. 20. Prayer of the demoniac. 21. The work of patience. 22. Necessity of renewing grace. 23. Carnal policy in matters of religion inconsistent with the spirit of the gospel. 24. Privileges of Christ's flock. 25. Duty of mutual forgiveness. 26. Christ's farewell to his disciples. 27. The denial of our sinful state a virtual rejection of the gospel. 28. Christian hope and consolation. 29. Sorrows of old age. 30. Baptism. 31. The second advent. 32. The believer's blessed hope. 33. Vision of the dry bones. 34. End of the righteous and the wicked. 35. Self-existence of God. 36. Necessity of the atonement. 37. Victory over temptation. 38. Love to the name of the Lord. 39. Import and obligations of the gospel. 40. Use of past experience. 41. The final victory.

The fourth volume contains 37 Sketches. 1. The resurrection of Christ. 2. Christ's spiritual manifestation. 3. Confession and forgiveness. 4. Victory over the world. 5. Rest of the gospel-day. 6. Redemption from the curse. 7. Dreadful effects of carnality. 8. Blessedness of spirituality. 9. The reign of Christ. 10. Israel's defection and recovery. 11. Christ's voluntary humiliation. 12. Christian conversation. 13. Attractions of the cross. 14. Destruction of Antichrist. 15. Importance of early piety. 16. Jacob's review of his

past life. 17. The sinner's awful danger. 18. Peter's temptation. 19. Characteristics of true repentance. 20. Moses's intercession for Israel. 21. Happy state of the primitive church. 22. The priesthood of Christ. 23. Prosperity of the wicked not to be envied. 24. Characteristics of aged piety. 25. The evil and danger of pride. 26. Adopting grace and love. 27. Sin and danger of delaying the concerns of religion. 28. Christian compassion. 29. Religious progression. 30. Good and evil influence of society. 31. Inherent depravity. 32. Conformity to Christ. 33. Abel's offering. 34. God's supreme dominion. 35. Motives to habitual benevolence. 36. The ministry of angels. 37. The church triumphant.

If this page should meet the eye of a preacher who is poring over his Bible and his concordance, and feels at a loss in attempting to fix on an evangelical subject, let him acknowledge that we have placed an ample variety before him. He is welcome to take one of these, and when he has exhausted the resources of his own mind, he may profitably consult these volumes.

In many of these outlines we could not fail to recognise the hand of the late Mr. Fuller, an eminent master in Israel, whose preaching and writings, in their effects, will be immortal. Some of them are far more finished than others; great simplicity in the plan, and great comprehension of thought pervade them all. In some of them, the sublime and the pathetic prevail, with such energy of diction, that no reader can be unmoved. Many will be reminded of the man who was let down into Elisha's grave, and the result of his being brought into contact with the great prophet's bones.* If such effect be produced by these skeletons, what a privilege it must have been to hear the living voice of this man of God, when he was in the vigour of health, and had the free and mighty exercise of his extraordinary powers!

We cannot exhort young David to go to battle, clad in the armour

* 2 Kings xiii. 21.

of Saul, but we can assure him that he may derive much advantage from inspecting it at his leisure.

If the remaining volumes shall be equal to these, the editor will confer an important benefit on the increasing number of those who are longing to preach the unsearchable riches of Christ.

Prefixed to the first volume, there is an admirable "Essay on the Composition of a Sermon," by the late Mr. Fuller, which also we have seen in his "Works," Vol. IV.

Sacred Lyrics; by James Edmeston. Third Set. 12mo. pp. 76. 3s. 6d.

Those who possess the previous sets of Sacred Lyrics which have appeared from the pen of Mr. Edmeston, have (we should suppose) ere now added the present small volume to their treasures of sacred poetry. The pious author maintains his title to be ranked above the numerous class of ordinary and common-place writers, and in consecrating his genius to sacred musings, his "Invocation" may be read as fervent and effectual prayer.

"Oh! for one flash of that pure fire,

In heaven intense and bright,
To glance along this trembling lyre,
And wake its chords to light:
Then would I sing, that all around
Were rapt in pleasure at the sound.

Then would I give the spirit wings

To soar into the sky;
The sounds that lit these feeble strings,
Should lift the thought on high;
And lead the enchanted heart along,
Bound in the magic chords of song!

Great Spirit! who didst erst descend,
To glow in prophet's soul;
To me thy holy influence lend,
Direct, inspire the whole:
Then can I sing, if I may be
Directed and inspired by THEE!"

Whilst the syren voice of the licentious muse betrays the incautious votaries of pleasure, we rejoice that in point of poetical merit she is in danger of losing some of her golden feathers. It is no indication that geniuses of taste are wanting, when sacred themes inspire the poet's song.

The Vanity of Youth: a Sermon on the Death of Elizabeth Shepherd, aged Eighteen Years. Preached at Aston Sandford by the late Rev. Thomas Scott.

THIS sermon was taken down in short-hand at the time it was delivered, and is now published by the widow of Mr. Scott. We think it worthy of the name and talents of the author, and the editor deserves our thanks for thus rescuing from oblivion what, we trust, will prove a lasting blessing to many parents and their children. We give the sermon our unqualified approbation, and as the cost is only sixpence, we recommend it as an excellent reward for Sunday-school scholars.

LITERARY INTELLIGENCE.

Just Published.

Horæ Romanæ: a new Translation of St. Paul's Epistle to the Romans, by Clericus, small 8vo. 4s.

Ode on the Death of the late Rev. John Owen.

The Sunday-school Magazine for March, Price One Penny; to be continued Monthly; embellished with two Wood Cuts.

The Miscellaneous Works of the late Rev. Thomas Harmer. 8vo. 10s. 6d.

A Tribute of Affection to the Memory of a beloved Wife; being a Sketch of the Life and Character of Mrs. Maria Cramp, with Extracts from her Correspondence. By J. M. Cramp.

Gurnal and Lina; or the African Children. An instructive and entertaining Work.

The Church in Canaan: or Heirs in Possession receiving the Promises. By William Seaton. Vol. I. 12mo. 6s.

Observations on Providence, chiefly in Relation to the Affairs of the Church. By the Rev. John Leischild. 12mo. 3s.

Sketches of Sermons: furnished by their respective Authors. Vol. V. 12mo. Price 4s.

Treatises on Justification and Regeneration. By John Witherspoon, D.D. With an Introductory Essay, by William Wilberforce, Esq. 12mo. 4s. Bds.

An Alarm to Unconverted Sinners. By the Rev. Joseph Alleine. With an Introductory Essay, by the Rev. Andrew Thompson, A.M. Edinburgh. 12mo. 4s. 6d. Bds.

In the Press.

The Rev. John Hayter Cox will shortly publish "The Harmony of the Scriptures Vindicated: or apparently contradictory Passages reconciled." In Nineteen Lectures.

Also, a new Edition, improved, of Jesus Showing Mercy, 18mo.

Sabbaths at Home: or Devotional

Exercises when confined from Public Worship. By Henry March.

Four Treatises; by J. A. Haldane. 1. Mystery of Redemption. 2. On the Person of Christ. 3. Doctrine and Duty of Self Examination. 4. On Faith.

Sermons preached in St. John's Church, Glasgow. By Thomas Chalmers, D.D. 8vo. 10s. 6d. Bas.

Intelligence, &c.

STEPNEY ACADEMICAL INSTITUTION.

THE Annual Meeting of this Institution was held on Tuesday evening, January 21, at the King's Head, Poultry, when the report for the last year was read, and the officers and committee chosen for the current year.

In the report the committee express their hope that "hostility to academical instruction is gradually, but effectually dying away," and state, that there are at the present time, in England and Wales, nearly *twenty* institutions, the object of which is to assist pious young men in their preparation for the arduous duties of the ministry.

During the past year six young men have been received under the patronage of the Society. Two students have left the Academy; Mr. J. A. Warne is gone to America, where his friends reside, and where, it is hoped, he is usefully employed in the cause of God; Mr. C. Nott is supplying the church at Sutton-in-Ashfield, Nottinghamshire. There are now thirteen students at Stepney: their attention to their studies, and their deportment during the past year, have been in general satisfactory to the tutors.

The Rev. F. A. Cox has resigned his situation as Mathematical tutor.

The thanks of the Society were voted to several gentlemen who have presented donations of books since the last Annual Meeting. The Library is still however very small, and inadequate: presents of valuable works on theological subjects, as well as of good editions of the *Classics* and the *Fathers*, both Greek and Latin, will be gratefully received. A similar remark may be made in reference to *Philosophical Apparatus*, of which the Society possesses at present but a very limited provision.

In the conclusion of the Report the Committee observe, "that they are much gratified in being able to state, that though the Institution has had to encounter many difficulties and trials, the good effects of its establishment already appear, and may serve to encourage and stimulate its friends in their future exertions. Upwards of *sixty* Ministers, whose studies were directed and assisted under your patronage, are now labouring in the cause of Christ in various parts of the kingdom. In many instances considerable success has attended their endeavours; the careless have been aroused, the slothful awakened, and declining interests revived. These are cheering facts. Animated by the recollection of them let us persevere in our efforts, not forgetting to seek by earnest prayer for the blessing and sanction of heaven."

Subscriptions and donations are received by the *Treasurer*, Joseph Gutteridge, Esq. Denmark-Hill, Camberwell; by the *Tutors*, at the Academy, Stepney; by the *Secretary*, the Rev. J. M. Cramp; Chapel-Place, Long-Lane, Southwark; and by any member of the Committee.

The Annual Meeting of "The Society for the relief of AGED and INFIRM BAPTIST MINISTERS," instituted at Bath, 1816, will be held at the vestry of the Baptist meeting-house, Somerset-street, Bath, June 18, at noon. In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of this society by a collection, are respectfully requested to remit their subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society, to Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this society, particularly those who did not make a collection last year, that if each of them would make a collection, (either public or private,) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the Aged or Infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of this Society, (*those who claimed last year as well as others*.) are reminded, that their applications must be in the hands of the Secretary on or before the 18th of May, or they cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society,) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

¶ We understand that this Society in the first three years of its existence has afforded assistance to aged or infirm ministers, to the amount of £459 7s. while its funded property amounts to £1900 in the 4 per cents. We rejoice in these evidences of its prosperity.

Editors.

ORDINATIONS, &c.

MARCH 2 and 3. The new Meeting-house in MOORFIELDS, for the use of the Welsh Baptists, was opened on the 2nd and 3rd days of March. On this interesting occasion the following ministers were engaged. Mr. Evans, the minister of the place, prayed; and Mr. Littler, Borough, (Independent,) and Mr. Evans, Aberystwyth, preached. (Zech iv. 9, and 2 Kings v. 13.) J. Williams, Pestmiog, Merionethshire, (Independent,) prayed and preached, (Exod. xxv. 8,) and R. Jones, St. Mary-axe, (Wesleyan,) (Jer. iii. 6.) In the evening Mr. Littler prayed, and Messrs. Lewis (Highgate), and W. Evans, preached, (Rom. viii. 33, 34, 2 Cor. v. 11.) The second day Mr. W. Evans prayed. Dr. Rippon preached, (Psalm cx. 3,) and Mr. Jenkin Lewis (Newport, Monmouthshire), concluded with prayer. Mr. D. Jenkins, Homerton Academy, (Independent,) prayed, and W. Williams,

Grafton-street, Soho, and Mr. W. Evans preached (Psalm cxii. 7, 8, 9, Heb. v. 9.) Mr. Gibbon, Pembroke Dock, prayed; Mr. George, Shouldham-street, and Mr. Davies, Borough, (Independent) preached, (Haggai ii. 7, 8, 9, Psalm xciii. 5.) The hearers were numerous—the discourses were evangelical and animating—and brotherly love and union appeared among the people of several religious denominations, who took part in these pleasing services. The collections were large, and all present were pleased with this neat and commodious chapel. Dr. Rippon took great interest in the service, and said, that with the most pleasing delight he was present at the opening of the first place of worship ever erected in the city of London for the Welsh Baptists, and wished the gospel to prosper in such a degree as to form the Welsh and English into one great society of christians; though he hoped the Welsh would never lose their excellent language.

P.S. Mr. Timothy Thomas, Islington, was expected to preach on Lord's-day evening; but to our sorrow and loss he was not able to attend, owing to indisposition.

March 16, a temporary place of worship was opened at HENLEY-UPON THAMES, by a society of Protestant Dissenters. The individuals composing the church consist of members from other churches, of different denominations, associated together as a body of united christians on congregational principles of mixed communion.—The Rev. James Vickery of Compton, Dorset, preached three appropriate sermons on the occasion, and administered the ordinance of the Lord's-supper.—The population of this place amounts to about four thousand souls, and as there is no other dissenting place of worship in the town, (except one belonging to the people called Friends,) it is hoped that the interest thus established will be viewed with satisfaction, and receive encouragement from the friends of religious liberty.—There is also another circumstance which marks the leadings of Divine Providence herein. The established church in this place has been for many years favoured with the labours of an evangelical minister, but on the Sabbath preceding the opening of the above place of worship, he was called upon by the new rector to close his faithful and affectionate labours

amongst them.—From the full attendance given on opening this new place of worship, and the great attention of the audience, it is expected that it will be necessary to build a new meeting-house sooner than was at first intended. Premises have already been purchased in the central part of the town, and when the circumstances referred to are taken into consideration, it is hoped that an appeal, which is intended to be made to the friends of the interest of the Redeemer, will not be in vain.

March 19, the Rev. Enoch Crook was ordained over the Baptist Church at CREWKERNE, Somersetshire, as its first pastor. Mr. Toms of Chard read suitable scriptures and prayed; Mr. Viney of Bridgewater engaged in the introductory service; Mr. Claypole of Yeovil prayed the ordination prayer, with laying on of hands; Dr. Ryland gave the charge from Jer. xxiii. 22; and Mr. Saffery preached to the church from Gal. iv. 14, 15, 16. Dr. Ryland again addressed the people in the evening, from Psalm l. 6. Mr. Clark of Taunton preached on the preceding evening; and the brethren Saffery, Horsey, Hawkins, and Fry, were engaged in leading the devotional services.—Crewkerne had long remained destitute of religious advantages, while its population and civil respectability were increasing. About seven years since the gospel was introduced, but under circumstances not wholly auspicious. Subsequent to this period, the surrounding ministers, among whom we recognize some of our Independent brethren, have given it the cordial assistance of their united efforts; and the prospect of success, about three years ago, authorized the erection of a place of worship. This building, which is neat and convenient, exhibits a remarkable attention to economy; and it is hoped the public will receive application for this truly interesting case with the favour it deserves. The church at Crewkerne consists of sixteen members, and candidates are waiting for admission. Mr. Crook, who was for several years under the patronage of the Baptist Missionary Society, finished his studies with Dr. Steadman; but ill health compelled him to relinquish missionary engagements. We have never felt greater interest on a similar occasion than was excited by the account of his religious experience; and as his health is greatly improved, and the vicinity

of Crewkerne affords ample scope for enlarged exertions, we anticipate that he will prosecute the work of God, with the pious ardour of a Missionary, and under the peculiar blessing of Jehovah.

April 3, the churches in HANTS and WILTS, in aid of the Baptist Mission, met in Association at Romsey. Mr. Neave preached from Rom. l. 16; Mr. Bulgin from Heb. xii. 1, 2; and Mr. Davies, the preceding evening, from Heb. iv. 9. The devotional services were conducted by Messrs. Miall, Clay, Franks, Bulgin, Millard, Saffery, and Tilly. The afternoon was occupied in business. The next Association will be at Mr. Neave's, Dock-row Chapel, Portsea, September 24. Messrs. Franks, Saffery, and Russell, to preach; the former on the Tuesday evening. As this will be the period of the Annual Meeting for the Hants and Wilts Assistant Missionary Society, it is hoped that the churches will prepare for it by good collections, and an increased number of annual subscribers.

APRIL 16, a new Particular Baptist chapel was opened in the parish of NASH, near Newport, Monmouthshire. The following brethren engaged in prayer, viz. Messrs. Harris, Newport; D. Morris, and W. Morgan, Betws. Sermons in Welsh—Messrs. Michael, Sion Chapel, 2 Chron. xv. 7; Evans, Penygarn, Acts xxvi. 18; and James, Pontrhydyryn, Phil. iv. 19. In English—Messrs. Phillips, Caerleon, Isa. xxvi. 1; Leonard, Magor, Isa. ii. 2, 3; and Rogers, Garwe, Matt. xi. 28, 29.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of the Magazine, on the 17th December, 1822, for the second Half-year in 1822.

£	£
M. S. 5	E. C. 5
M. D. 4	M. R. 5
M. T. 4	H. N. 5
H. T. 4	M. T. 5
S. I. 5	A. H. 5
A. P. 5	M. E. 4
A. P. 5	M. S. 5
M. B. 5	H. E. 5
M. R. 5	M. H. 5
M. M. 5	M. H. 4
E. I. 5	M. C. 5
M. G. 5	
E. B. 5	
	£115

Awful Death of a Gamester.

"LAST night I was witness to the awful death of a soldier in his Majesty's — regiment of foot. A little before sunset he was seized with delirium, and he continued in this state till half-past eight last night. The whole of this time he imagined himself to be playing at Brag (a game of cards.) The strait waistcoat was put on him, and they tied his hands together, but he could lift them up to his head. Every now and then he would look at the knot of the waistcoat, and count the cords. A man, who was a Roman Catholic, made free with him, and asked him whether he knew Gifford (an old comrade.) He answered, 'Ah, sure.' Then this man replied, 'Gifford says you must not play at cards any more; look to the Almighty God, and to Jesus Christ, the Redeemer of the world.' The dying man replied, 'Cut them, I can't deal. Loose my hands, or I will not play any more this night.' In this manner he continued till the last few minutes before he expired. The men that were standing by were somewhat struck, and said, 'It is a bad thing to play at cards, and this ought to be a warning to us all.' This puts me in mind, Sir, of a verse in the Proverbs, *For as he thinketh in his heart, so is he.* O how contrary is this to the death of C. M. [a brother who died some time before, but who, all the time he was in a delirium, was talking about Jesus and heaven.] May the Lord enable me by grace to improve the time while I have it!"

Letter from a Soldier to the Rev. Mr. Lawson.

NOTICES.

THE Annual Meeting of the BEDFORDSHIRE ASSOCIATION of Baptist Churches will be held at Toddington on Thursday the 8th of this month. The Rev. Messrs. Knight of Little Staughton, and King of Bedford, are appointed to preach.

The ESSEX ASSOCIATION of Baptist ministers and churches will be held at Langham May 27 and 28. Mr. T. B. Crowest of Billericay, and Mr. J. Wilkinson of Saffron Walden, to preach. In case of failure, Mr. W. Payne of Coggleshall.

The Anniversary of the Union of Christians will be held at BEDFORD,

June 4, when Dr. Steadman and Mr. Cuttriss are expected to preach.

CORRESPONDENCE.

A correspondent, who has read the review of Dr. Newman's Edition of "The Protestant Dissenters' Catechism," informs us, that a Prize Essay was proposed at Cambridge on the 28th of February last, for the Senior Bachelors. The subject is, "*Quenam sunt Ecclesiae legibus stabilita Beneficia, et qua ratione maxime promovenda?*" [What are the advantages of a religious establishment, and the best means of promoting them?]

RECENT DEATH.

DIED March 18, 1823, the Rev. Edward Edmonds, aged 73, having been for about thirty-six years pastor of the Baptist Church meeting in Bond-street, Birmingham. On the following Lord's-day morning his remains were conveyed to the burying-ground adjoining the meeting-house, followed by some hundreds of his mourning friends, and attended by several thousands of spectators, when a funeral sermon was preached by the Rev. I. Birt, from Revelation xiv. 13; "that they may rest from their labour."

"This is not your rest: it is polluted."

CHRISTIAN, this is not your rest;
Naught on earth true bliss can give;
Flee, oh flee, to Jesus' breast,
Happiness from him receive,
Sin has ruin'd all below,
Poison'd ev'ry object near:
"Vanity, distress, and woe,"
Are inscrib'd on all things here.
Here no longer seek for rest.
There's a house prepar'd above;
Now with guilt you're oft oppress,
Often doubt a Saviour's love.
There you shall behold his face,
Gaze upon him with delight;
All your doubts for ever cease,
Faith be swallowed up in sight.
Let not earth engross your love,
Let not trifles claim your care;
Fix your heart on things above,
Seek a lasting portion there.
Press towards the glorious prize,
Leave your worldly cares behind!
Till at Jesus' call you rise,
Endless rest in him to find.

Jan. 14, 1821,

W. W.

TO THE MEMORY OF

Mrs. E. Brewer of Maidstone,

Who died December 10, 1819, aged
Twenty-two; and

James President Brewer, her Son,

Who died November 11, 1819, aged
Two Years and Three Months.*

IF female virtue ever brightly shone,
Or claim'd of pity one descending tear;
Go drop it mournful o'er Eliza's tomb,
And pay that small, that friendly tribute
there.

Eliza! once the tender and the wise,
Receiv'd an early summons to ascend
From earth's low cares, to mansions in the skies,
To dwell with God, her Father and her Friend.

Obedient to the heavenly call she bow'd,
Submissive to the fatal stroke she fell,
And dying, to her friends she clearly show'd
Her work was done, then bid the world
farewell.

No vain ambition taught her to aspire
Beyond the height of being wise and good;
Ambition, with its lovers, must expire,
And who shall tell the spot where Babel stood?

Then be it ours to emulate her steps,
And cheerful tread the blessed path she trod,
And ours will be the glory which awaits
Such as she was, the virtuous, and the good.

And now farewell to thee, beloved babe,
No more shall pain thy happiness annoy;
No more the pleasure shall my heart pervade,
Which hope once gave of thee, my lovely boy.

No more thy smiles shall please thy friends
around,
No more thy lisping voice, and infant glee;
Yet shall kind memory still retain the sound,
Still recollect thy winning looks, and thee.

Hush'd into silence be each murmuring sigh,
And now suspended be the hopeless tear:
Methinks I see my wife and child on high,
And hope ere long their happiness to share.

Reader! one hollow grave contains their dust,
And in one state of bliss their spirits dwell;
Prepare! Reflect, since die you must,
Your heaven depends upon your dying well!

JAMES BREWER.

Maidstone.

* This article has been too long delayed.

A Sabbath Evening. Reflection.

I LOVE the sacred day of rest;
How sweet the moments prove!
But long to lean on Jesus' breast,
And worship him above.

These earthly Sabbaths soon shall close,
These ordinances cease;
My soul shall rest in sweet repose,
And everlasting peace.

Soon shall I lay this body down,
This cumbrous load of clay;
Soon shall I wear a glorious crown,
That cannot fade away.

Soon shall I reach the realms of bliss,
And see my Jesus' face;
Behold the Saviour as he is,
And rest in his embrace.

Yes, in that upper, better world,
Where my Redeemer reigns,
For ever I'll his praises sing.
In sweet, harmonious strains.

O let me keep the end in view,
And cast my fears away;
With ardent zeal the path pursue,
That leads to endless day.

IOHA.

SPRING.

WHEN the face of all nature looks cheer-
ful and gay,
Enrob'd in its beauteous attire;
And December is chang'd to the mildness
of May,
And the shadows of eve are inclos'd in the
day,

The animal spirits seem breaking away,
To unite with the songsters on ev'ry spray,
In anthems of lofty desire.

Even so, when the season of sorrow is past,
The soul in fresh vigour appears,
And rises superior to every blast,
And the shadows by which it has long
been o'ercast,

When the sun of its happiness rises at last,
To give to the spirit a holy repast,
And banish its wintry fears.

E. DERNER.

Calendar for May.

4. Sun (as to longitude) between the Earth and Saturn V. aft.
9. Moon passes Mars, X. 30 aft.
10. Moon passes Saturn VII. 45 Morn.
—New IV. 13 aft. Too far north to throw her Shadow on the Earth.
11. Moon passes Mercury IV. 30 aft.
12. Moon passes Jupiter V. 30 morn.
13. Moon passes Venus II. morn.
15. Ceres South X. 31 morn.
19. Whitsunday.

22. Herschel South II. 56 morn.
24. Moon Full IX. 7 aft. Too far south to pass through the Earth's shadow.
30. The following Stars south. (Merid. Alt. at London prefixed:)
- 54°. 4' Deneb (Lion's tail) VII.1 aft.
- 28 . 26 Spica Virginis... VIII.37
- 58 . 46 Arcturus IX.26
- 29 . 56 Libra, North Scale... X.28
- 12 . 38 Antares (Scorpion's heart) XI.39

Thursday, 1st. Evening, Half-past Six. WESLEYAN MISSIONARY SOCIETY. Sermon, City-road Chapel, Rev. Dr. Clarke. *May 2, at Eleven, Sermon, Great Queen-street Chapel, Rev. William Jay; and at Half-past Six, Southwark Chapel, Long-lane, Sermon, Rev. Robert Wood.* *May 4, Sermons and Collections in all the London Wesleyan Chapels.* *May 5, Annual Meeting, City-road Chapel, at Eleven. J. Butterworth, Esq. in the Chair.*

Monday, 5th. Evening, Half-past Six. CHURCH MISSIONARY SOCIETY. Anniversary Sermon, Christ Church, Newgate-street, Rev. J. W. Cunningham, M.A. *May 6 at Noon, Annual Meeting, Freemasons'-Hall, Great Queen-street. Lord Gambier in the Chair.*

Wednesday, 7th. Morning, Eleven. BRITISH AND FOREIGN BIBLE SOCIETY. Annual Meeting, Freemasons'-Hall. Lord Teignmouth in the Chair.

Wednesday, 7th. Evening, Half-past Six. PRAYER-BOOK AND HOMILY SOCIETY. Anniversary Sermon, Christ Church, Newgate-street, Rev. Henry Budd, M.A. *And Thursday, 8th, at Eleven, Annual Meeting, Stationers'-Hall.*

Thursday, 8th. Evening, Half-past Six. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Anniversary Sermon, St. Paul's, Covent-garden, Rev. W. Thistlethwaite, M.A. *And Friday, 9th, at Noon, Annual Meeting, Freemasons'-Hall, Great Queen-street. Sir Thomas Baring, Bart. in the Chair.*

Friday, 9th. Morning, Eleven. ORPHAN WORKING-SCHOOL, CITY-ROAD. Sermon, in the School Chapel, Rev. Mr. Henry. Dinner, London Tavern, Bishopsgate-street, at Four o'Clock.

Friday, 9th. Evening, Seven. LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSION. Annual Sermon, St. Clement Dane's, Strand, Rev. T. Mortimer, M.A.

Saturday, 10th. Noon. LONDON HIBERNIAN SOCIETY. Annual Meeting, Freemasons'-Hall, H. R. H. the Duke of Gloucester in the Chair.

Saturday, 10th. Afternoon, Six. REFUGE FOR THE DESTITUTE. Anniversary Dinner, City of London Tavern, Bishopsgate-street. President, H. R. H. the Duke of York.

Monday, 12th. Noon. LONDON FEMALE PENITENTIARY, PENTONVILLE. Annual Meeting, Crown and Anchor in the Strand.

Monday, 12th. Noon. BRITISH AND FOREIGN SCHOOL SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. the Duke of Sussex in the Chair.

Monday, 12th. Noon. PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. Annual Meeting, City of London Tavern. Lord Gambier in the Chair. *And Tuesday, 13th. Anniversary Sermons on Board the Floating Chapel; Morning, Rev. George Clayton of Walworth; Afternoon, Rev. Joseph Fletcher, A.M. Service to begin at Eleven and Three. Also Thursday, 15th, Half-past Six, Rev. Rowland Hill, on board the Floating Chapel, to Seamen.*

Monday, 12th. Afternoon, Six. LONDON ITINERANT SOCIETY. Annual Meeting, City of London Tavern. Samuel Robinson, Esq. in the Chair.

Tuesday, 13th. Morning. SUNDAY-SCHOOL UNION. Annual Meeting, City of London Tavern, Bishopsgate-street. Breakfast at Six. Chair taken at Seven.

Tuesday, 13th. Noon. NAVAL AND MILITARY BIBLE SOCIETY. Annual Meeting, the King's Concert-room in the Haymarket.

Tuesday, 13th. Afternoon, Six. IRISH EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern, Bishopsgate-street. T. Walker, Esq. in the Chair.

Wednesday, 14th. Morning, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon, Rev. John Leitch, Surry Chapel. *Evening, Six. Sermon, Rev. W. Chaplin, Tabernacle.*

Thursday, 15th. Morning, Half-past Ten. Annual Meeting, Great Queen-street Chapel. W. A. Hankey, Esq. in the Chair.

Evening, Six. Sermon, Rev. J. McDonald, Tottenham-court Chapel. *Friday, 16th. Morning, Half-past Ten.* Sermon, Rev. E. Sidney, St. Ann's, Blackfriars. *Evening, Six, Communion, Zion Chapel, Rev. Dr. Bogue; Orange-street Chapel, Rev. R. Hill; Kennington Chapel, Rev. Dr. Collyer; Silver-street Chapel, Rev. W. Roby.* Same time, Sermon to Young People, Rev. J. Fletcher, Spafields Chapel. *Friday, May 9th. Evening, Half-past Six. Welsh Sermon, Rev. W. Williams, Salters'-Hall.*

Friday, 16th. Morning, Six. RELIGIOUS TRACT SOCIETY. Annual Meeting, City of London Tavern. Joseph Reynier, Esq. in the Chair.

Saturday, 17th. Morning, Eleven. SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting, City of London Tavern.

Monday, 19th. Evening, Six. HOME MISSIONARY SOCIETY. Sermon, Rev. Thomas Adkins, Salters'-Hall, Cannon-street. *Tuesday, 20th. Morning, Eleven.* Sermon, Rev. Dr. Wardlaw, Craven Chapel, Carnaby-Market. *Evening, Six.* Annual Meeting, Spafields Chapel. T. Walker, Esq. in the Chair.

Irish Chronicle.

SOME pleasing instances of converting grace, by the instrumentality of the scriptures, especially the reading of the Irish scriptures, will be found in the letters of our Readers in this month's Chronicle. Mr. M'Kaag mentions too, that some persons have left the Popish chapels and attend on the Protestant Established Church. As the Society have not the means of providing suitable Meeting-houses in the places where their agents are employed, it is highly probable the parish ministers will find them useful auxiliaries in promoting the enlargement of their congregations. The success with which God has been graciously pleased to succeed the attempts of the Society will, it is hoped, lead to renewed and vigorous efforts so as to provide for the more than exhausted funds, that our exertions may not be cramped for want of money.

From the Rev. J. M'Kaag.

Bellina, March 20, 1823.

THE schools in Tirarey have been severely persecuted within the last three months, and we have reason to conclude that persecution is truly necessary, though contrary to our natural feelings. God has appointed persecution for every one that liveth godly in Christ Jesus. The people that love darkness rather than light will certainly take the alarm, and summon all their forces, as well as cruelty, to oppose the reign of grace. In Liney several persons have lately begun to forsake popery, and have gone to the established church: may all the rest soon, very soon, follow their example.

Last Sabbath-evening I had the pleasure of administering the ordinance of baptism to R. Moullarky, J. Caldwell, and J. Haran. The latter had threatened last year to kill his own brother for speaking against popery.

To Rev. John West.

From the Rev. S. Davis to Mr. Ivimey.

Dublin, March 22, 1823.

MY DEAR SIR,

Mr. Wilson and I came to this city a week since, and are busily occupied in soliciting subscriptions for our Society. I was unable to preach the last Sabbath, in consequence of a violent cold, but I hope to preach at Swift's-alley to-morrow morning; and for Mr. Cooper at Plunket-street in the evening, while brother Wilson supplies for

Mr. Simpson, and at York-street, at the same times. The union of denominations in this city at present is highly gratifying. Mr. Cooper delivered an excellent missionary address at Swift's-alley last Monday evening; and Mr. West preached a monthly lecture at the Independent house at Kilmainham on Wednesday evening.

The state of the weather confined me to Clonmel the whole of February; but our congregations, both at the meeting-room and at my own house, were very encouraging. The first Sabbath in March was happily spent with the church at Thurles, and I visited the church at the Hills and the school the ensuing week. The weather was extremely unfavourable; seventy-seven children attended notwithstanding, and the attention of the master, and the improvement of the scholars, were highly satisfactory.

I thank you for intimating in the Chronicle, my exertions to obtain a new meeting and school-house. I am never so happy as when engaged in my beloved work, and I have been prevented but one Sabbath in the last six years and upwards by illness; from proclaiming, to more or fewer, the unsearchable riches of Christ. I trust, while life lasts, it will be my highest joy, next to looking to the Lamb of God myself, to direct others to behold him; fully assured that he is not and cannot, in any instance, be preached entirely in vain.

On my last visit to the Hills I married two members of Clough-Jordan Church. As such a practice is un-

known in England, (though quite regular here,) I will state to you the order I observed. The ceremony takes place in presence of the church, and of the friends of the parties. After prayer I read Gen. i. 26—31, Ch. ii. 18—25, and Mark x. 1—12; and after a few observations on the institution in Paradise, and the duties of husbands and wives, I required the person giving away the female to state publicly if he is willing, or is properly authorized, to give her in marriage. I then proposed the following questions to the Man: "Do you desire to be united in marriage with A. B.? Will you engage before God and this congregation, to be to her a loving and constant husband, all the days of your natural life, until God shall separate you by death?" I then proposed the same questions to the female, only varying the first question, thus: "Are you willing to be," &c. The man is then directed to put the ring upon the proper finger, and thus both join hands, and repeat after me, first the man, and then the woman; "I take you to be my lawful wife [or husband] before God, and this congregation; and engage to be to you a constant and loving husband [or wife] all the days of my natural life, until it shall please God to separate us by death." I then added, "Whom God hath joined together, let no man put asunder;" and after a few words of exhortation, closed in prayer. The following is the form of the certificate of marriage.—"This is to certify, that the undersigned A. B. and C. D. of ———, were married, at their mutual request and consent, in the presence of the Baptist congregation, at ——— this ——— day of ———, in the year," &c. in words at length. This was signed by myself, the parties, and witnesses.

I am yours, affectionately and devotedly,

STEPHEN DAVIS.

From a Reader of the Irish Scriptures.

March 14, 1823.

REV. SIR,

I could wish you were in possession of the state of this county as I am; then you would rest satisfied that the public money has not gone for naught.

The prospect which presents itself I am not able to describe; but at a future period I expect I shall be able to give a full and satisfactory account.

The following narrative is worthy of notice.

C. D. is a man that had been bred a Roman Catholic, and a very rigid one. When I first came to this country, he knew nothing of God or godliness; but the Lord has blessed his word to his soul so far as that he is enabled to argue against popery, and can eat meat on Friday and Saturday. I have visited a corn-mill, as knowing it to be generally crowded with people, to whom I read and explained much of that word that is able to make men wise unto salvation. The miller is a Roman Catholic, and heard with the greatest attention: he told his employer that their priests are keeping them in the dark. S. R. had been so much attached to me, that whenever I went there, he always stood by me, and said, in the space of fifty years he had not received so much information, and requested I would give him an Irish Testament. The Lord has said in his word, that "he will put his law into their hearts, and in their minds he will write them," &c. &c.

In John's-town a friend had died; I attended, with many others, at the close of the day. I read out of the Irish Testament the great and precious promises of God to a lost world, which sunk deep into their minds. One said, That is more than ever we heard from our priests; another said, that the greatest charity had been extended in this country, and, like the woman of Samaria, they would go home, and report what they had heard. One of the men asked me what was the reason of so many persuasions, or religions? I asked him, How many were they? He replied, There were more than fifty-two. I begged leave to differ from him, and said, there were but two; namely, the church of Christ, and the church of Antichrist, which are represented by the figure of two women in the Revelation; the one is represented as a chaste, virtuous woman; and the other as a scarlet whore, which is the church of Antichrist; which I would prove from the scriptures, if he would have but a little patience. Another attacked me, saying, with the greatest impatience, "Is not Peter the rock on which Jesus Christ built his church, and we our faith?" I proved to them that Jesus Christ was the foundation on which we should build our faith, and showed Peter's weakness, in not only denying him, but in cursing and swearing he never knew him. No less

than eighty persons stood, and heard with attention what was never heard in that country before, and declared that they had never heard any thing in which they delighted more.

The above was written before I went to Errice; I am now returned; the schools are doing well, and you shall have the particulars in my next letter.

From a Reader of the Irish Scriptures.

Kilmactigue, March 20, 1823.

REV. SIR,

It is cause of thanksgiving to every one that knows the truth as it is in Jesus, to hear that many are brought from darkness to light, and from the power of Satan unto God. At the time I went to live at Boyle, I became acquainted with a name-sake of mine; I began to read and explain the word of God, for him and his family; he and his wife paid the greatest attention. I hope the word was conveyed with power to their hearts, for they told me they would never darken a chapel door; for they find, by reading the word of life, the absurdity of their former belief; they come three times a week to my house, wishing to be instructed in the one thing needful. My friend Mr. Jackman comes also three times a week, for the purpose of holding a prayer-meeting, and, which is pleasant to relate, we are getting many to attend, and more Roman Catholics than Protestants, &c.

I have been in the parish of Kilmactigue since Mr. Wilson went off: the Lord is still working in this place. I have met with a young lad, who, I hope, is a chosen vessel; he is very much on the inquiry. His brother was brought to a knowledge of the truth a few years ago; he was one of our schoolmasters; his name is Michael M'Ginty, and from his conversation, and through his exertions, the Lord has wrought effectually in his mind, whom the Lord has raised up in the stead of his brother, who is removed from the family.

A few days ago this parish priest was collecting oats. When he came to the village that Brother Harin lives in, he passed by his house, and would not go in, knowing what character he was; but Harin's brother prevailed on him, and brought him in, for the purpose of having a conversation with him. The first question the priest asked him was, Why he left the church

of Rome, wherein his forefathers lived and died? "I am sure (said H.) if my forefathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church wherein they were taught to seek life in themselves, where there was nothing but death; and to set at nought the blood of Jesus, which cleanseth from all sins." "O (said the priest) you are mad; don't you know the sacrament of penance was left to us, to save us from damnation." "No, (said Harin,) if we could be saved by the sacrament of penance, Christ died in vain." He grew enraged, and left the house.

This parish is in a disturbed state, in consequence of the priest being daily speaking and inflaming the minds of the people against those whom the Lord has called out from the delusions of the church of Rome. The Rev. Mr. Nollan is exerting himself in their behalf, and receiving them at his house, giving them religious instruction. Blessed be the Lord he never left his children without a friend, both for their spiritual and temporal wants.

From a Sunday Reader.

Sligo, March 19, 1823.

REV. SIR,

The Most High has been pleased to crown with success our feeble endeavours to bring many of our poor benighted countrymen to a knowledge of the truth, by means of his revealed word, read to them in a language which they love, and which is intelligible to their understandings. In the beginning of August last, I visited a village called Ballinabul, where I taught P. S. (who was then a prejudiced Roman Catholic,) to read the Irish Testament. I met this young man since my last, and I cannot fully express the joy and satisfaction I felt, when I found him possessed with such clear views of the doctrines of the gospel, and showing such unshaken confidence in his divine Redeemer. He told me that he could not sufficiently express his gratitude to the Society, by whose means he was instructed, and made wise unto salvation, that his mind was enlightened by the force of that sacred word, to which he was obliged to yield, and confess that Christ was the only refuge for the guilty, to be depended on for life and

salvation. He said that he would never call on any other mediator, any other priest, but on him who alone was the great Apostle and High-priest of his profession, able to change the hardest heart, and save to the uttermost. And all this simple and affecting narrative he delivered with a glow of countenance, which showed affection and gratitude.

Every place where I go, I hear the poor Catholics exclaim against their clergy, for endeavouring to hinder them from hearing or reading the scriptures, and seem to be much surprised at the cause of their opposition, which I have known to beget inquiry, and inquiry to end in the discovery of truth. Priest O'C. came some time ago to A. D.'s house, near Mr. Thompson's place, to whom I gave a Bible when I taught for the Society in that vicinity: D. seldom ever looked into it, until the priest came to reprove him, and told him if he did not return it speedily he would make an open example of him. D. promised he would obey him; but as soon as he went away, he said to himself, that he would not part with it until he should know the contents thereof, and the doctrines which the priests dreaded so much; which induced him to read it from cover to cover. I went to see him a few days ago, when he told me, that if all mankind were of his opinion, superstition, idolatry, and the fear of man would soon cease, and scripture knowledge would prevail in the world. I asked him what was his hope of salvation. He replied, "I know that my own Works of righteousness will not save me, because I have none; for my works condemn me, and are sinful; and as one criminal cannot release another, neither can a priest forgive me, who is a sinner himself; nor can angels atone for sin, or intercede for sinners, but my whole confidence is entirely in the Saviour, who has freely shed his blood for me, and for such sinners as I am, who firmly believe in his most glorious and holy name, and obey his precepts. C. taught this man to read the Irish Tes-

tament, in which he takes great delight, and always carries it in his pocket, for the purpos of reading it to every person with whom he may have any intercourse.

B. L., whose conversion I mentioned in my last, has been much persecuted by the priest for eating meat this Lent, who told her that she should go to Bridget's Well, and perform a station there, as penance for that enormous crime. "I will not (said she) obey any of the five clerical commandments, for ten are enough; and I have broken them all according to scripture." "Who told you?" said he. "It has been read for me (answered she) by those who are appointed to read it; who told me that abstaining from meat on a certain day could not atone for the crimes of that day; and they also told me, that the Saviour was the only ransom for sinners who believe in him; and that our making a saviour of our good works, and they mixed with bad works, is nothing short of blasphemy." "I see (said the priest) you have become a preacher; but if you don't do as I bid you, I will make you sorry when it is too late."

From the Rev. John West to Mr. Icimey.

Dublin, March 27, 1823.

THE 100 large and 500 small Bibles, and 1000 Testaments, the gift of the British and Foreign Bible Society, are a most acceptable present; not only to supply the schools; but many adults, who cannot purchase them, are supplied gratis.

Amidst all the confusion in Ireland, there never was such a spirit for reading the Holy Scriptures as at this time, which I trust is a favourable sign.

The 1000 Testaments are most of them sent off into the country, to the respective agents.

Yours respectively,
JOHN WEST.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Plan for paying off the Society's Debt.

IN our Number for February last we stated that the Committee had adopted a plan for the immediate liquidation of the debt of £3000 yet remaining due from the Society, on the principle of a subscription, payable only in case the whole sum should be raised; and it was added, that prompt measures would be taken to introduce the plan more fully to our friends at large. Since that time, the subject has occupied much of the anxious attention of the Committee, and they gratefully acknowledge the readiness and zeal which have been shewn, in a variety of quarters, to co-operate with them in this important and most desirable effort. It has gratified them especially to observe that, in different parts of the country, individuals, to whom a donation of £10 would be impracticable, have united their contributions so as to make up that sum, agreeably to the suggestion already thrown out. The Committee are persuaded that the friends of the Society will hear with great pleasure that more than £1600 is already subscribed; and as many individuals in the metropolis, from whom contributions may be hoped for, have not yet been waited on, and the lists from Bristol, Birmingham, Norwich, Leeds, and other large and opulent places, have not been received, there is every reason to expect success, *provided only that those who approve the object, whether in town or country, will promptly and vigorously exert themselves.*

This exertion, therefore, the Committee do most earnestly and respectfully solicit. To fail in the accomplishment of this important object, when it has advanced so near attainment, would indeed be painful; but they entreat the readers of this paper

to consider that the time within which the subscription must be filled up, is nearly completed, and that therefore *it is particularly desirable that whatever is intended to be done, should be done at once.* They would remind all who wish well to the cause, and to whom God has given the ability, that the contribution of each person is, from the nature of the case, of far more value than the identical sum so contributed, and that every person who adds his name to the list will, if called on for the money, have the delightful gratification of insuring the removal of a burden which, in one form or other, has impeded the operations of the Society for seven or eight years.

A list of the sums already subscribed may be seen at the Missionary Rooms, No. 6, Fen-court, Fenchurch-street; or by application to any Member of the General, or Corresponding Committee in town or country.

Satisfied that the cause they are pleading is the cause of their adorable Master, the Committee leave it in his hands, and to the affectionate and grateful regards of his people; and they doubt not that He who noticed, with such condescending approbation, the widow's mite, will remember, in his mercy, *the work of faith and labour of love*, which, on this occasion, his servants may shew unto his name.

Notice to Auxiliary Societies, &c.

THE Treasurers of Auxiliary Societies, and other friends who may have monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the first of June, and that therefore all payments intended to appear in the Appendix to the next Annual Report, must be made in the course of the current month. It is requested that the respective accounts may be sent properly balanced, and that lists of Subscribers, &c. in alphabetical order, be forwarded at the same time.

THE Committee are happy to announce, that the Rev. William Steadman, D.D. President of the Bradford Academy, and the Rev. George Barclay, of Irvine in Scotland, have engaged to preach the Sermons at the ensuing Anniversary. That in the evening will be delivered at Surry Chapel, which has been very kindly lent for the occasion by the Rev. Rowland Hill and the Trustees.

BEDFORDSHIRE.

THE Second Anniversary of the Bedfordshire Missionary Society was held at Biggleswade, on Tuesday, March 25, on which occasion three sermons were delivered. The Rev. R. Hall, of Leicester, preached in the morning, from Isaiah viii. 20. Professor Woods, from Washington in America, in the afternoon, from Hebrews xiii. 14. Rev. Henry Lacey, of Salters' hall, London, in the evening, from Heb. v. 1, 2. The devotional services were conducted by Messrs. Blundell of Northampton, Hemming of Kimbolton, Blackburn of Pentonville, Greenwood of Royston, Hillyard of Bedford, and Holloway of Cotton End. An encouraging statement was given of the receipts of the Society during the past year. John Foster, Esq. was requested to continue the office of Treasurer, Messrs. Hillyard and Middleditch were re-elected Secretaries, and upwards of £36 was collected at the doors. The services were found peculiarly interesting. On Thursday, the 27th, Mr. Hall advocated the cause of the Baptist Mission in a very eloquent sermon, at Ridgmount in this county, when upwards of £24 was collected.

Biggleswade.

T. M.

GREAT MISSENDEN, BUCKS.

WE announced, in our Number for March 1822, the formation of a Missionary Association in this village, intended to assist, equally, the funds of the Church and Baptist Missionary Societies. The affectionate zeal then displayed gave fair promise of the efficiency of this rural institution, and we rejoice to say, that the promise has been nobly fulfilled. The first Annual Meeting was held on the 31st of March last, the Rev. Richard Marks,

Vicar of the parish, in the chair, and it appeared, from the report of the Committee, then read, that this active Society, chiefly conducted by females, had raised, in the first year, no less a sum than *seventy-three pounds!* The meeting, which was very numerous, attended, was held in the spacious school room, erected by the liberality of the late J. O. Oldham, Esq. and appropriate addresses were delivered by the Reverend Chairman, the Rev. W. Stephens, Vicar of Bledlow, and several other Ministers and Gentlemen; as also by the Rev. John Dyer, Secretary to the Baptist Missionary Society, and the Rev. Benjamin Rayson of Somers Town, who was on a journey for the benefit of the Moravian Missions, and preached for that Society in the evening. This supplementary service exhibited an interesting specimen of Christian union. A Director of the *London Missionary Society* pleading (not in vain) the cause of his *Moravian* brethren in a *Baptist* meeting-house before a congregation, including many respectable members of the *Established Church!* Thus may the spirit of zeal for the promotion of our common Christianity continue to strengthen and multiply the bonds of mutual attachment between the disciples of the Redeemer, till the sublime intercessory prayer, offered at the close of his earthly ministry, be completely answered, and the final proof be afforded that he was indeed a Teacher sent from above! *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

Foreign Intelligence.

SERAMPORE.

An esteemed correspondent in Scotland informs us, that a letter which had just reached him from Calcutta mentions the death of Mr. Felix Carey, eldest son of Dr. Carey, who has, for some years past, been residing at Serampore, and diligently employed in translating various useful works into the Bengalee language. It is probable that we may be

able to furnish further particulars of this mournful event in our next number.

BENCOOLEN.

FROM a joint letter from our Missionaries at this station, dated in April, 1822, we extract the following particulars, which would have been inserted earlier, but for the press of other matter.

Whilst in the Marlbro' Bazar one evening lately, distributing Tracts, the cry of fire! fire! was heard; and on turning towards Old Bencoolen, we observed a volume of dense black smoke rising from an extent of flame which seemed to envelop the whole Bazar. Our native school-room was situated in the midst of the Bazar, and we had not the slightest idea that it would escape. On proceeding to the spot, however, the following morning, we found it untouched, although the fire had approached within fifteen yards of it. One of the Datus, or native magistrates, who had been burnt out of his house, had taken up his abode in it. The school furniture which happened to be at the Datu's house, was burnt with it. The ashes were still smoking when we arrived: the fuel having consisted almost entirely of shops and their contents, quantities of rice, with various other articles burnt and parched, lay strewed about in all directions. The conduct of the people, whilst the fire was raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlbro' happened to arrive, having accidentally taken a ride at the time in that direction. He found the natives looking upon the fire with the utmost unconcern, satisfying themselves that it was their fortune, and could not be remedied, and therefore caring but little to remove the articles out of their shops and houses before the flames seized and consumed them. Although one range of the houses was built on the very brink of the river, to obstruct the progress of the fire was a thought which never entered their minds. The gentleman no sooner arrived, than he took measures to prevent farther mischief. He directed them to pull down a house or two on each side of the street, but was himself obliged to

commence the business, and to make use of both persuasive and coercive measures before he could prevail on a single individual to join him in it. Although the breeze continued strong, the plan succeeded, and the fire was suppressed, after consuming thirty-five houses. An attempt was made during the night, happily without effect, to revive it, by throwing a bag of fire upon the thatch of a neighbouring house. The sensation produced by this conflagration was not perhaps so great as would have been excited by the burning of a single English cottage.

The Sabbath after the fire we proceeded to the place again, and took up our station in the school-room, where the Datu was still living. People, to the amount of ten or twenty, collected, and for upwards of three hours heard with attention the truths and doctrines of the gospel. The conference was opened by the reading and explaining of a portion of a tract on the subject of the creation, and the fall of man, which had recently issued from the press. A considerable time having been spent in this exercise, one of the hearers, with an air of great respect, and apparent sincerity, stepped forward, and put several rather singular questions concerning God, amongst which, addressing himself to brother Robinson, he said, "Sir, I have heard a great deal about God; but have never seen him. People speak of his form (referring perhaps to the passage in the tract, 'God made man after his own image,') and say that he is very great or large, and that he is very high and very powerful. How large therefore is he, and how high, and how is he powerful?" He was answered, that when the form or image of God was spoken of, reference was made to spiritual attributes, and not to material shape; and that when he was said to be high, he must not suppose God to be tall, like a cocoa-nut tree; and that when he was said to be powerful, he must not believe him to be strong like a buffalo, because God was a spirit without a material body: that our governor was but a small man, yet every one understood what was intended when he was called great, or high, or powerful. The poor man seemed perfectly satisfied with this explanation, and invited us, when we came again, to pay him a visit. He took thankfully two of our little books, and promised he would learn to read them; like many others, he could but just read the characters. Numbers of

our hearers are, we regret to say, little or nothing superior to this man, and we have almost daily proofs how desirable it is to make all our communications as simple and easy as they can possibly be made. This state of spiritual darkness, united to their apathy and insensibility to every spiritual and intellectual subject, makes them objects of our deepest commiseration. Having spent the morning agreeably amongst this small but attentive audience, and given away a few tracts, which were received, in some instances, with eagerness and gratitude, we returned home.

The number of tracts and books distributed here, and forwarded for distribution to the out-stations, and other places, has been greater than in any former quarter. In January, a parcel, consisting of copies of all the varieties we possessed, was made up, and sent to Mr. Prince at Natal; and by the same opportunity, a parcel of the same description was dispatched to Ayar Bungi, a large village to the south of Natal. About the same period we received a note from a young man in the magistrate's office, begging to recommend to our notice the chief Juro Tullis, or native writer, in the same office. This man was acting as agent to the Tuanku, or reigning prince of Mokomoko, a district and town on the coast, about sixty miles north of Bencoolen. He said the Tuanku, with seven of the principal people of Mokomoko, had sent, requesting him to procure for them copies of all our books. We therefore made up a parcel of Testaments, Gospels of Matthew, Hymn-books, Scripture-tracts, &c. which the Juro Tullis forwarded.—In February we dispatched a case to the care of Mr. Diering, for distribution at Batavia. Near the same time, a Muhamudan priest from Pali, a town on the coast, about twenty miles north of Bencoolen, called, with a tract in his hand, "Friendly Conversation," a version of one of the Religious Tract Society's little works, which he had received whilst on a visit a few months before. The object of his call was to converse, and to request more books. He was presented with Robinson's Hymns, and Gospel of Matthew, and he promised to call again when he should revisit Bencoolen. A person also, who was proceeding to the interior, sent his servant for a Hymn-book and a gospel, wishing to carry them with him. At the beginning of this month a native prince ar-

rived from Sinkel, a port between Tapanuli and Achin, where his family resides and reigns. He commanded a small vessel, in which he had previously made a trading voyage to Bengal and the Coromandel coast, and he came hither for the purpose of trade; for commerce is not esteemed beneath the dignity of the highest princes in these parts. He called on us one day and heard part of the History of the Creation read. We visited him in return, and made known to him the way of pardon by Jesus. He is an intelligent man, but, although a prince, cannot read. He had a large family on shore, consisting of a wife, several children, and numerous servants, but had not a chair in his house. He had two sons, the elder about four years of age, named Isa, or Jesus; and the younger, under three, named Musa, or Moses. He showed no reluctance to converse on the Christian religion, and appeared very attentive to some of its leading doctrines. He attended public worship once, and when he embarked took with him a parcel of books, and tracts of various sorts. Towards the close of the quarter, a person named Raja Kalipah, from Kawur, a district on the coast, about 100 miles south of Bencoolen, called on brother Robinson, to procure books and some paper. He did not at the time specify the object for which he wanted the paper. Some days after we received from Sir T. S. Raffles a letter addressed to him by the same person, of which we give a rather literal translation, as well to exhibit the style of native epistolary writing, as to acquaint you with the contents.

"Whereas, this superscription comes to wait under (in) the presence of his Majesty my lord: that is to say, of Tuan Basar* who is very honourable, and holds the power of the whole island of Sumatra:—With regard to my business, who am mean, I am about to report to the very honourable Tuan Basar, that a priest has arrived at Kawur, and directed the people to establish a (new) religion, and has ordered the children of each village to read the Koran. He has farther directed the Panghulust to erect mosques, which direction has been followed by two, and two have been erected at Nasal, and one at Bandar. This I, who am mean; report, that the most

* Tuan, lord; Basar, great.

† Panghulu, governing magistrate, patriarch.

honourable Tuan Basar may be acquainted with it. And farther, if Tuan Basar be pleased with those who have established the religion, I, who am mean, will follow it. But I have no paper; and although I wish to purchase some, I have not money, for I am poor. I wait then to learn the orders of the most honourable Tuan Basar, what is his pleasure towards me, who am poor; for I came from Hawur, not for two or three purposes, but alone to inform Tuan Basar of my present report. I came in company with Raja Batin; and farther, I acquainted Mr. P. with my report, but perhaps he forgot to make it known to Tuan Basar. I live in the China Campong, at the house of Inchi Taamin.

"Great peace be upon the most noble Tuan Basar in this world: thus far is the obedience of me, who am despicable.

"March, 1822.

(Signed)

"Raja Kalipah of Bandar, in the District of Kawur."

Raja Kalipah is the Panghulu at Bandar, and Raja Batin, mentioned in the letter, holds the same office at Nasal, a village about a day's journey to the south of Bandar; both places are situate in the district of Kawur. Having sent for the men, we questioned them on the objects of their journey. They supposed the priest to be an emissary of the Padaries, a set of plunderers, who, under the pretext of a reform amongst the Muhammdans, have been for upwards of ten years ravaging the interior districts of the northern parts of Sumatra, and are now at war with the Dutch interior of Padang. Mr. Burton promises to send you a full account of their rise, progress, and the nature of their reformation. We farther learned that the priest had previously been deputed to the Passumah people, for the purpose of converting and reforming them; but having been rejected, he descended to the coast, and has settled in Kawur. The Passumahs are a tribe of the Rajang nation, living amongst the mountains interior of Manna. They have the name of Muhammdans, but are in fact heathens, paying their adorations to a variety of deities, supposed to reside in the inaccessible parts of their mountains. Raja Kalipah had erected the mosque at Bandar, and Raja Batin the two at Nasal, and the paper was wanted, not, as we had been given to understand, for the children to learn to write upon, but for the purpose of

multiplying copies of the Koran. Of these particulars we informed Sir Stamford, and he has requested to meet us, in order to discuss the subject; the result of which we will, in a future letter, make known to you.

We have published during this quarter two tracts; one containing the history of the creation, and the fall of man, from the first chapters of Genesis; and the other, consisting of thirty short lessons on moral and scientific subjects, expressed in the most easy language that could be constructed. These two little works may be properly considered the first fruits of our Malay press. The labour we have been obliged to bestow upon them, owing chiefly to local obstacles, has been exceedingly great; but having at length brought them out, we have the satisfaction to learn that it has not been at all misapplied. The tracts are received every where by the natives with approbation, and it is both singular and pleasing to observe the effect produced on those amongst them, who have not been much in the habit of reading. Not unfrequently when we have offered to give them away, we have been answered by the persons to whom we presented them, that they could not read; but having prevailed on them to try, they have been both astonished and delighted to find they could not only read them with ease, but what was more surprising to them, they could understand what they read. The writing of their own manuscripts is commonly so mutilated, and cramped together, that it requires all the attention of a mind not familiar with their books to decipher it with sufficient ease and fluency to acquire a knowledge of the subjects of which it treats. Amongst a people who are in their youth taught the form of a character applied to a foreign language, of which they seldom gain the meaning of many words, and who in their riper years do not perhaps read a hundred pages of their own language in two, three, or four years, there must necessarily be many who are not very familiar with books. This we find to be the case. Many can just make out the characters; others can, with a little hesitation, read off a common word; others can read sufficiently well to gain a general idea of the subject; but scarcely one can read with the fluency with which an English school-boy of eight or ten years of age runs over his Testament. The Tract on moral subjects is in very great request amongst

all classes of the people, who make any pretensions to a knowledge of the letters. It was originally prepared for the children in the native schools, and the most common subjects were chosen, for the purpose of rendering it easy to them. The reception it has met amongst the superior, as well as amongst the lower orders, very strongly marks the state of literature and of the native mind. A work adapted to the capacity of no child in England more than seven years of age, is received here by persons of the highest rank and greatest learning, as quite worthy of their attention. Our object has been to unite perspicuous language with clear printing and systematic orthography. In each of these it is to be hoped we have succeeded. The language is such as the most unlearned can comprehend, and the printing is as clear and legible as we ever expected to make it; what has been done in orthography you will hereafter learn from a work on the subject, soon to be put into the press.

JAMAICA.

SINCE our last, we have been favoured with the copy of a letter from Mr. Knibb to a near relative in Bristol, containing not merely the account of his arrival at Kingston, but further particulars respecting the work of God there, which will gladden the hearts of many. The following are extracts;—

“We landed at Kingston on January 20, and were very kindly received by Mr. and Mrs. Coultart, at whose house we still reside, and whose kindness and attention increase rather than diminish towards us. Thus far we are highly favoured, as many missionaries have experienced the greatest difficulties on their arrival, whereas we have experienced none. Goodness and mercy have hitherto followed us. Mrs. K. has been rather unwell since her arrival, but I was never better in my life. I perceive the salutary effects of this climate already on my constitution; and I have reason to hope, through the blessing of God, that the indisposition I so often experienced in England will be entirely

removed. Certainly, I have not been here a sufficient time to speak from experience. I trust that I do bless God for bringing me to this island. Here is much to be done. The people seem to be evidently a prepared people for the Lord. The third day after my arrival here I went to Port Royal, five miles from Kingston, in a canoe, to preach. It was the second time the room was open, which will hold from 150 to 200. It was not half large enough. It was crowded to excess. The stairs were also filled, and as many persons without as within. I endeavoured to talk to them in as plain a manner as I could. They were very attentive all the time. They thanked God that he had sent another minister out. Their eyes glowed with pleasure, while many of them said, ‘O me love you, me sweet massa, me sweet massa.’ If we had a large place of worship I have no doubt it would be filled. The congregation at Kingston is very large. It would surprise you to witness the earnest attention with which they listen to the word. They seem to listen as though they never heard of salvation before, or as if they wished to catch every word.

“I shall now proceed to give you an account of the second Sabbath I spent here, a day to be remembered with peculiar pleasure. Being ordinance day, and there being many candidates for baptism, this was the day fixed for administering the two ordinances. Baptism is administered at an early hour for several reasons; 1. That those who are servants may be back to their employers in time. 2. That the sun should not scorch us. And, 3. To prevent the assemblage of carriages, &c. &c. We set off between four and five for the sea-side, there being too many for the baptistery in the chapel. Though it was so early, vast numbers were assembled at the place of baptism, and many had slept all night under the trees to be there in time. Tents were erected for dressing, and enclosed with rails. A number of canoes filled with spectators, formed a semicircle, within which baptism was administered. Though the numbers were great, they behaved with the greatest decorum, and seemed impressed with the solemnity of the ordinance. The candidates were arranged in double columns:—the men on one side and the women on the other. The women had white dresses, and the men white trowsers and shirts. Mr. C. and I, and several of the mem-

bers, leaders, deacons, &c. stood between the columns, and commenced by singing and prayer. I then took two of the men into the water, to a sufficient depth, and, after repeating the usual words, baptized them. The time the ordinance was administering was employed in singing, which lasted nearly an hour. Out of eighty females not one made the least disturbance, or discovered the least fear of the water. Nothing occurred to interrupt the solemnity of this important, this interesting ordinance. The number of persons baptized was *one hundred and fifty-two*. It was an interesting spectacle, such an one as perhaps is seldom witnessed. The greatest caution has been exercised in receiving these candidates. Many more have been rejected than have been received. Their knowledge, doubtless, is scanty, but many of their prayers testify that they are acquainted with the fundamental truths of the gospel. They have no inducements to hypocrisy, except ridicule and persecution be inducements. Mr. C. is as faithful in addressing them as a man can possibly be; telling them that it will be of no use whatever to be baptized if they do not love and serve God: on the contrary, it would be far better for them if they were never baptized at all.

"In the afternoon the Lord's-supper was administered. This was also a spectacle that would rejoice the hearts of the people of God to witness. The far greater part of the congregation remained, and above a thousand partook of this Christian repast. When will the time arrive when the far greater part of English congregations will sit down to celebrate the dying love of the Saviour? God grant that it may be hastened. One of the natives said to me, 'O how I should like to go to

England where the good people live who send out good men to teach us!' Poor man, thought I, you would be greatly disappointed: you would wonder to see so few remain at the table of the Lord, and so many who care for none of these things.

"Our monthly prayer-meeting was well attended. The earnest and simple prayers of the negroes affected me much. I was highly delighted. How much did I wish that my Bristol Christian friends could witness the sight. It would, I am sure, have done their hearts good to hear a poor African pray in the presence of hundreds of his fellow-countrymen, 'thanking God that he had sent the gospel to poor black negroes, who were so wicked as to deserve to be shut up with devils, where no sun shine, and where no Saviour come!'"

At the date of this letter (Feb. 11,) it had not been decided whether Mr. Knibb should remain at Kingston, or proceed to Manchineel. From the rapid increase of the church and congregation under Mr. Coultart's care, the pleasing opening at Port Royal, and the need of a teacher for the school, it seems probable that the former step will be deemed the more expedient of the two. In that case, the Committee will be very anxious to send out another labourer as early as possible; and they feel convinced that all their friends will unite with them in opinion that a field so promising ought not to be neglected.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. Thomas Mann, late of London, (Exor. Mr. T. J. Crockford) 3 per Cent. 1726	100	0	0
Legacy of John Trigg, Esq. late of Melbourn Bury, Cambridge-shire, (Executors, W. Nash, C. Finch, and T. Scruby, Esquires,)	£100		
less duty	10	0	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton ..	111	7	0
Aberdeen, Auxiliary Society, by Mr. Thomson ..	6	9	11
Female Servant Society	4	0	0
	10	9	11

	£	s.	d
Dudley, by Rev. Charles Harcastle, first payment	6	13	6
Second	5	10	0
	12	3	6
Edinburgh, Auxiliary Missionary Society, by W. Murray, Esq.	40	0	0
Sundries, by Rev. W. Innes	46	7	0
Penn (Bucks) Baptist Church, by Mr. Dolling	0	16	0
Sutton, Norfolk, by Mr. Squirrel	2	10	0
Newark, Female Auxiliary Society, by Rev. W. Perkins	8	9	4½
Penzance, Missionary School Union, by Master Thomas Rosewall	4	2	6
Cumbras, N. B. Bible and Missionary Association, by Mr.			
James M'Kirdy	5	5	0
Northampton, Collection, Small Society, &c. by Rev. T. Blundell	67	0	0
Produce of 100 Pocket Books, presented by Miss H. Kiernan,			
Drumcondra, near Dublin	12	8	6
Wincobank, near Sheffield, Missionary Association, by Miss			
Reads	8	8	0
A Friend by Ditto	1	1	0
	9	9	0
Yorkshire, West Riding Assistant Society, by M. Thackrey, Esq.			
Bramley	10	0	0
Rawdon	5	16	0
Shipley	7	0	0
Salendine Nook	17	15	0
	40	11	0
Mr. John Deakin, Birmingham	150	0	0
Thomas Key, Esq. Water Fulford	175	0	0
William Dennis, Esq. Penzance, by Rev. John Foxall	5	0	0

TRANSLATIONS.

Dublin, Hibernian Society for promoting the Translation of the			
Holy Scriptures, by Rev. John Short	70	0	0
Mr. Howden, Garleton, N. B. by Mr. Liddle	12	10	0
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0
Rawdon, Collection, by Rev. J. Mann	2	4	0
Sorn and Catrine, N. B. Association for Religious Purposes, by			
Rev. George Barclay	8	0	0

SCHOOLS.

Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0
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FEMALE EDUCATION.

Newcastle and Pottery Female School, by Mr. Thomas Thomp-			
son. Second Annual Subscription	15	0	0
Leeds, Female Branch Society, by M. Thackrey, Esq.	16	13	8

COLLEGE.

Thomas Key, Esq. Water Fulford	25	0	0
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0

TO CORRESPONDENTS.

A Parcel, containing Pincushions, &c. for the Female Native Schools, has been received, kindly presented by the pupils of the Misses Grove and Bur-
chell, Yeovil.

Our Correspondent from Ipswich will perceive that the Herald contains a full answer to his friendly enquiry. We certainly hope to hear further from him on the subject.

The Communications from D. T. Tewkesbury, have been received, and met due attention.

The Editor is much gratified by the friendly letter of E. W. Lockwood. He has received the amount mentioned therein.

T. W. Woodford, is informed that his Subscription for the Bath Society came duly to hand.